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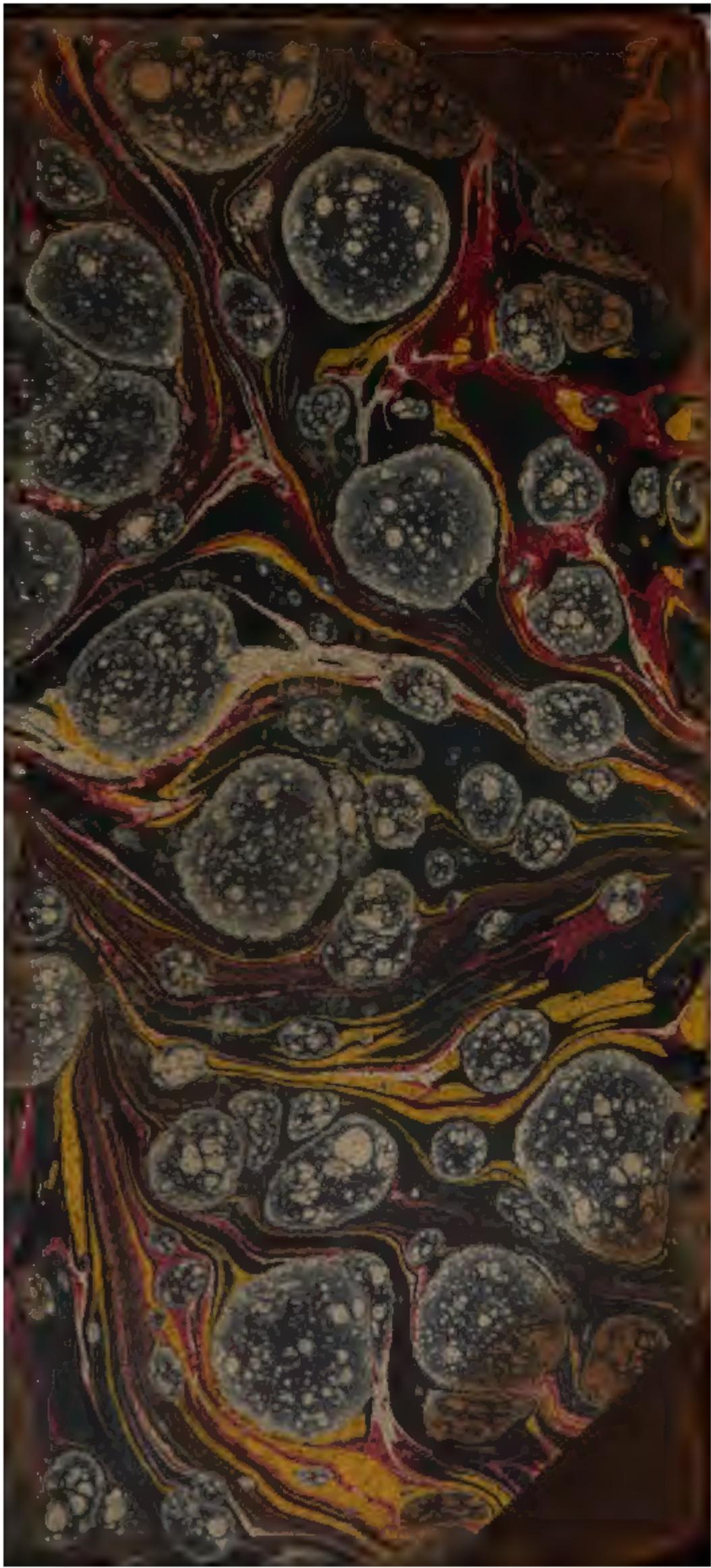
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**A SHORT AND CONNECTED
COURSE OF READING
FROM THE
OLD TESTAMENT.**



A SHORT AND CONNECTED

COURSE OF READING .

FROM THE

OLD TESTAMENT,

DESIGNED TO PRESENT

A GENERAL VIEW OF ITS PRINCIPAL MATTER

AS

ILLUSTRATED BY CHRISTIANITY ;

AND THUS EXHIBITING ONE AND THE SAME DESIGN CARRIED ON
FROM THE EARLIEST AGES OF THE WORLD TO THE PRESENT DAY.

BY THE

REV. HERBERT N. BEAVER, M. A.

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P R E F A C E.

THE brief statement of the design of this work, given in the title-page, may require some further explanation. What is there meant by a *general* view may be understood by considering what this expression means when applied to a *material* object, as, for example, to a large and magnificent building. In order to form a correct idea of a building which consists of a variety of parts extending over a large surface of ground, it is necessary to behold it from a *distance*; in such a point of view, as may take in *at once* those principal parts, which, by their correspondence with each other, display the uniformity and consistency of the whole. *This* view is a *general* view; and however attentively you may examine all the parts *separately*, in a *close* view, you cannot form a true idea of the effect of the whole, but by taking this general view of it from a distance.

We have a general view, then, of the principal matter of the Old Testament when we retain in our minds some clear idea of that *unity* of the *whole*, which is seen by the correspondence which so many different and distant parts have with each other, through the connexion which they *all* have with the same great subject, the kingdom of Christ; that is, the state of things established by the gospel.

In such a view we perceive that the Bible, though unquestionably written by so many different persons, at such distant periods of time, nevertheless presents to us, *as a whole*, the gradual progress and development of one single matter, connecting the earliest ages of the world with the present day, and now influencing the world more extensively than ever, under circumstances totally different from those in which it appeared during two thousand years, yet in *far greater* accordance with its very first predictions; and (therefore we may well believe) working its way towards the glorious consummation brought to light by its latest and clearest promises.

The practical *importance* of acquiring this general view of scripture (in which we see by the very *scale* and *plan* of the object thus presented to us, its infinite transcendency above all *human contrivance*) it cannot be necessary to point out. On this head it will be sufficient to observe, that to *this* view our attention is very frequently called by scripture itself; as well in those passages of the *Old Testament*, which directly appeal to that proof of Divine inspiration which consists in "*declaring the end from the beginning, and from ancient times, the things not yet done;*" as in those of the *New*, which remind us that the things which *we* see and hear, are "*none other than those which the prophets and Moses did say should come;*" that "*those things which God before had shewed by the mouth of all his prophets*"— "*he hath so fulfilled.*"

The *object* then of the present work is chiefly to assist those who have little time for reading, in the attainment of that *general knowledge* of the principal matter of the *Old Testament*, which is so necessary, both for understanding the writings of the *New*, and for obtaining any

tolerably just idea of that plain evidence of the truth of Christianity, which is afforded us in the present visible fulfilment of ancient prophecy.

The *method* in which this object has been pursued requires to be explained, for fear of misconstruction. On a *hasty glance* at the following selections, it might possibly be supposed that this book is meant to be an abridgment, or compendium of *all* such matters of the Old Testament as may, *on their own account*, be reckoned among the most important and instructive; and this would not only be a wrong *notion* of the book, but might possibly lead to a wrong *use* of it; or, at least, to a misconception of the use for which it is *intended*.

The method pursued in these selections is not that of abridging the *words* of scripture, so as to introduce an equal, or nearly equal, number of *matters*, in a smaller compass; but that of presenting a very reduced number of *matters*, in order that the attention may not be occupied and divided among so great a variety of *particular* subjects, and yet *dwell so long* on the parts most necessary to be read, in order to obtain a connected view of the *general* train of the dealings of God with his chosen people, preparatory and relative to the Christian dispensation, that this unspeakably important view may be clearly and indelibly impressed upon the mind.

There are many parts, therefore, of the Old Testament of the very highest interest and importance, (some of them even containing direct prophecies of Christ,) which, for the reason just given, will not be found in the following selections. To revert again to our illustration of the *building*, there may be many things in it deserving, on various accounts, *peculiar* attention, which are totally lost sight of in the *distant* view necessary for seeing the effect of the whole; still you would, for

a *while*, dispense with the *closer* examination, for the sake of seeing the general effect.

With respect to the *observations* which will be found in various parts of the book, their sole object is uniformly (or with *very* few exceptions) to point out to those who may need such assistance, the relation between the Old Testament and the Gospel, the light which they throw upon each other, and the evidence which they mutually afford of the divine origin of both.

It may be proper, however, to add, that the notes on the *Psalms* are much more copious than they would have been if those Psalms did not *form a part of our public worship*, in which *all* are expected to join.

It seemed probable that the evangelical import of many passages in the prophetic Psalms would not occur to every reader without being *pressed upon the attention* by some such remarks as are there offered; and that where that import is either unperceived or not *considered*, such passages are, in great measure, lost to all the purpose of Christian worship.

Names of those Books of the Old Testament, no part of which will be found in these Selections.

Ruth.	Song of Solomon.
Esther.	Lamentations.
Job.	Obadiah.
Proverbs.	Jonah.
Ecclesiastes.	Nahum.

The following is a list of the verses in which any omission is made; *not* including those omissions, the reason of which is evident.

GENESIS.

Chap. 6. ver. 9 ; 15. 2 ; 17. 12 ; 25. 11 ; 26. 1.

EXODUS.

Chap. 2. ver. 15 ; 7. 22 ; 8. 19, 26 ; 12. 43 ; 22. 31 ; 23. 2 ; 28. 15, 17.

LEVITICUS.

Chap. 4. vers. 11, 31 ; 5. 3, 10 ; 14. 8, 12, 21.

xix. and xxviii. of NUMBERS, inserted after Levit. xxiii.

Chap. 19. ver. 5 ; 28. 9, 10, 24.

NUMBERS.

Chap. 1. the alternate verses 22 to 43 inclusive ; 9. 25, 33 ; 12. 1, 14 ; 13. 22 ; 14. 25 ; 21. 24 ; 26. 1, 4.

DEUTERONOMY.

Chap. 4. ver. 1 ; 7. 1 ; 19. 8 ; 28. 64.



**A SHORT AND CONNECTED
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VI.—IX. The flood.

XI. Tower of Babel ; confusion of tongues.

XII. Abram is called to leave his country and kindred. God promises to make of him a great nation, and that in him all families of the earth shall be blessed. Abram comes to the land of Canaan,

XIII. The Lord promises to give the land of Canaan to Abram's seed ; and to make them as countless as the dust of the earth.

XV. The Lord encourages Abram in a vision. Abram complains of being childless ; the Lord shows him the stars, and promises that his children shall be like them in number ; Abram believes ; and his faith is counted to him for righteousness.

The sojourning in Egypt foretold, as also the judgment upon that nation, and deliverance of Israel.

XVII. The Almighty God establishes his covenant with Abram, promising that he shall be the father of many nations, and, on that account, changing his name to Abraham. Circumcision ordained.

Isaac promised by name.

XIX. Birth of Isaac.

XXII. Abraham commanded to offer up Isaac for a burnt-offering.

XXV. Isaac marries Rebekah, by whom he has Jacob and Esau. Esau sells his birth-right to Jacob.

XXVI. God repeats to Isaac the promises made to Abraham.

XXVIII. Jacob is sent to Padan-aram ; on his way lies down to sleep, and sees in a dream a ladder reaching from the earth to heaven, and the angels of God ascending and descending on it. The Lord, standing above the ladder, repeats to Jacob the promises made to Abraham and Isaac.

XXXV. God appears to Jacob, returning from Padan-aram with his family, and blesses him, and changes his name to Israel, and confirms the promises. Jacob's twelve sons. Isaac dies, and Esau and Jacob bury him.

XXXVII., XXXIX.—XLVII. The history of Joseph, and the coming of the whole family into Egypt.

XLVIII. Jacob being near his death, Joseph goes to him, taking with him his two sons, Manasseh and Ephraim, to each of whom Jacob allots a portion in the land of Canaan, giving Joseph one portion above his brethren.

XLIX. Jacob predicts the pre-eminence of the tribe of Judah, and its continuance, till Shiloh shall come.

Jacob's death.

L. Jacob's body is carried by his sons into the land of Canaan, and buried in Abraham's burying place.

Joseph speaks kindly to his brethren fearing his anger; and tells them that what they meant for evil, God meant unto good, to save much people alive.

Joseph charges the Israelites to bring his bones with them into the promised land.

EXODUS.

Chap. I. The Israelites having greatly multiplied, are cruelly oppressed by the king of Egypt. Pharaoh commands that all the male infants should be cast into the river.

II. Moses being exposed, is discovered and adopted by Pharaoh's daughter. Being grown, he visits his brethren the Israelites. Slays the Egyptian. Attempts to reconcile two Israelites; is obliged to flee into the land of Midian.

III. Moses, tending the flock of his father-in-law on mount Horeb, sees the vision of the burning bush not consumed. God makes known to him his purpose of delivering the Israelites. Declares his name I AM, and that he will for ever be called The God of Abraham, the God of Isaac, and the God of Jacob. The message to the Israelites promising deliverance.

IV. Moses fears that the people will not believe him; God shows him miracles to give him confidence; yet he is guilty of distrust; Aaron is promised to be his spokesman. Moses returns into Egypt. The message to Pharaoh threatening the death of his first-born. Moses and Aaron meet in mount Horeb. They gather the people together, and declare the Lord's message. The people believe and worship.

V. Moses and Aaron take the Lord's message to Pharaoh, commanding him to let his people go. Pharaoh only oppresses them still more; Moses complains to the Lord.

VI. God, by his name JEHOVAH, confirms the promise that he will deliver his people, and bring them to the promised land.

VII.—X. The plagues.

XI. God gives Moses notice that he is about to bring the last plague upon Egypt, namely, the destruction of the first-born.

XII. The passover instituted. Moses gives instructions to the people to kill the "passover," and to take a bunch of hyssop and dip it in the blood, and sprinkle it upon the doors, that the destroyer may pass over their houses. The first-born are slain at midnight. Pharaoh and his people are urgent to send the Israelites out of Egypt, enriching them with jewels of silver and gold.

A bone is not to be broken of the passover.

XIII. Moses charges Israel always to remember this deliverance, and keep the passover yearly, and show their children its origin.

Moses takes with him the bones of Joseph.

God guides them by a pillar of a cloud by day, and of fire by night.

XIV. Pharaoh pursues the Israelites.

The passage of the Red Sea. The Egyptians drowned.

XV. Song of praise for deliverance.

After three days they come to Marah, where the waters are bitter; the people murmur. The waters are made sweet.

XVI. On the fifteenth day of the second month they come to the wilderness of Sin. They murmur for want of food; in the evening quails cover the camp; in the morning the manna is found. They are commanded not to keep it till the morning; some of the people keep it, and it breeds worms. On the sixth day they gather enough for two days; some of the people go out to gather it on the sabbath, but find none. An omer of it is laid up in the tabernacle.

XVII. They come to Rephidim; murmur for water; God commands Moses to smite the rock, and promises that water shall come out. The place called Massah, because they tempted the Lord. Amalek fights with Israel, and is discomfited by Joshua, the hands of Moses being held up by Aaron and Hur.

XIX. In the third month they come to Mount Sinai. A solemn covenant made, in which God owns Israel for his "peculiar treasure above all people;" and they engage themselves, saying, "All that the Lord hath spoken we will do." The people are sanctified and purified during three days, and forbidden, upon pain of death, to touch the mount. On the third day the Lord descends upon it in fire, with thunders and lightnings, and the voice of a trumpet exceeding loud.

XX. The law is spoken by God himself. The people pray that God will not speak to them directly, but through the mediation of Moses.

XXII. XXIII. Several particular laws, chiefly relating to charity.

XXIV. The covenant is confirmed by the blood of sacrifices. Moses is called up into the mount, and continues there forty days.

XXV.—XXVIII. Moses, in the mount, receives directions for making the tabernacle, and things pertaining to it.

XXXI. God gives to Moses the two tables of stone.

XXXII. The people induce Aaron to make a molten calf. God threatens to destroy them; Moses intercedes, and God spares them. Moses seeing the calf and the dancing, casts down the two tables, and breaks them: he grinds the idol to powder; he intercedes again.

XXXIV. God commands Moses to hew two tables of stone, like the first, and to come up into the mount. God proclaims his name as the God of mercy, grace, and holiness. A charge to make no covenant with the nations of Canaan. Moses continues in the mount forty days. The laws are written upon the tables hewn by Moses. Moses comes down from the mount, his face shining; he puts on a veil while he speaks to the people.

XL. The tabernacle being set up with all its furniture, the cloud covers it, and the glory of the Lord fills it.

LEVITICUS.

Chap. IV. The atonement for sins of ignorance of the priest and of the people.

V. The atonement for such as have unwittingly touched any unclean thing.

VIII. Aaron and his sons are sanctified by washing and anointing, and sprinkling with blood.

IX. Moses directs Aaron to offer sacrifices to make atonement for himself, and for the people. Fire comes out from before the Lord, and consumes the offering upon the altar.

X. Nadab and Abihu, sons of Aaron, offer strange fire before the Lord, and a fire from the Lord destroys them.

XIV. The ordinance for cleansing the leper from the ceremonial defilement when the leprosy is healed.

XVI. The ordinances of the great day of atonement once a year, when the high priest went into the most holy place, “not without blood, which he offered for himself, and for the errors of the people.” Heb. ix. 7.

XXIII. The feasts of the Lord.

From the XIXth Chapter of Numbers.—The water of separation for the purification of the unclean.

Numbers XXVIII.—The regular appointed sacrifices

Lev. XXVI. A charge to shun idolatry, to keep the sabbath, and reverence the sanctuary. Blessings and curses. Final restoration of Israel.

NUMBERS.

Chap I. All the males, twenty years old and upwards, are numbered, (excepting the tribe of Levi,) and found to be six hundred and three thousand, five hundred, and fifty. The Levites are appointed for the charge of the tabernacle.

III. The Levites taken instead of the first-born.

VI. The form of blessing.

IX. The first anniversary of the passover. Such as are prevented from keeping the passover in the first month, allowed to keep it in the second.

The cloud always covers the tabernacle by day, and the fire by night, and they rest or go on, according as the cloud rests or rises up.

X. On the twentieth day of the second month, in the second year, the cloud rises up from the tabernacle, and they go from the wilderness of Sinai towards Paran. Moses presses his father-in-law to accompany them, that he may partake in the good which the Lord had promised to Israel.

XI. The people complain, and fire consumes some of them. They desire flesh to eat, and weep for it, loathing the manna. Abundance of quails, followed by a plague.

XII. Miriam and Aaron speak against Moses, and are severely rebuked. Moses is declared superior to other prophets. Miriam is smitten with leprosy, and shut out of the camp seven days. The people come to the wilderness of Paran.

XIII. The twelve spies sent to search the land of Canaan. They return after forty days ; ten of them, distrusting the Lord's power and promises, declare that the Canaanites are too strong for them ; Caleb endeavours to encourage the people, but the ten oppose him.

XIV. The congregation weep and murmur, and propose returning into Egypt. Joshua and Caleb endeavour to encourage the people, but they vote for stoning them. The glory of the Lord appears in the tabernacle. The Lord threatens to destroy them and make a great nation of Moses ; Moses intercedes ; the Lord spares them, but declares that all the earth shall be filled with his glory, and that not one of the unbelievers shall see the promised land. He commands them to return towards the Red Sea, and decrees that they shall wander in the wilderness forty years. The ten unbelieving spies die by the plague. The people bitterly repent of their unbelief, and presume to go up against the Canaanites, contrary to the command of God, and are defeated.

XVI. Korah and his company, for presumption and seeking the priesthood, are swallowed up by an earthquake. The next day the congregation murmur thereat; the plague begins, but is stayed by Aaron's atonement.

XVII. A rod for each tribe being laid up in the tabernacle, Aaron's, for the tribe of Levi, brings forth buds, blossoms, and almonds.

XX. In the desert of Zin the people murmur for water. Moses smites the rock twice, and the water comes out abundantly. Moses and Aaron are reproved for unbelief, and excluded from the promised land. Aaron dies in mount Hor.

XXI. From mount Hor they travel by the way of the Red Sea; the people murmur; the fiery serpents; the serpent of brass. They conquer and destroy Sihon, king of the Amorites, and Og, the king of Bashan.

XXVI. Having been now in the wilderness forty years, the males twenty years old and upward are numbered in the plains of Moab, by Jordan, near Jericho, and not one man is found among them of those who had been numbered at mount Sinai, except Joshua and Caleb.

XXVII. Moses is commanded to go up into mount Abarim, and see the land which he is not to be allowed to enter. Joshua is chosen to be their leader after the death of Moses.

XXXII. The tribes of Reuben and Gad, and half of Manasseh, receive for their inheritance the land of Sihon, king of the Amorites, and Og, king of Bashan, on condition of accompanying the rest of the people in subduing the land of Canaan.

XXXV. The inheritance of the Levites.

The cities of refuge.

DEUTERONOMY.

Chapters I. IV.—XII., XIV. In the fortieth year from their departure out of Egypt, Moses briefly rehearses God's favours and mercies towards Israel, and the wonders he had shown them; calls to mind their sins, and God's pardon on his

intercession ; warns them against ingratitude, self-conceit, and idolatry ; and charges them to teach their children the words and works of God, and to follow after holiness and happiness as the peculiar people whom the Lord had chosen.

XVI. The three great feasts, at which all the males are to appear before the Lord in the place which he shall choose ; the passover ; the feast of weeks, (or Pentecost) ; and the feast of tabernacles.

XVII. Idolatry, and contempt of the sentence of a lawful judge in matters of controversy, to be punished with death. If ever they choose to have a king, like all the nations, he is, at least, to be one of themselves, and not a foreigner, and he is to write a copy of the law, and study it all his life.

XVIII. Direct prophecy of Christ.

XIX. Cities of refuge.

XXI. The body of a malefactor is not to hang all night, that the land may not be defiled, because “he that is hanged is accursed of God.”

XXIV. Certain charitable observances.

XXV. Stripes of any criminal not to exceed forty.

XXVI. First fruits to be offered with grateful acknowledgments. Their great and glorious privilege of being God’s peculiar people.

XXVIII. Blessings in case of obedience ; prophetic denunciation of curses for disobedience.

XXIX. Warnings urged again.

XXX. When both the blessings and curses shall have been fulfilled upon them, on their final repentance they shall be gathered from the outmost corners of the earth, and be blessed above their fathers.

XXXI. Moses encourages the people and Joshua to go in and take possession of the promised land. He commits his writings to the custody of the Levites to be kept in the ark ; he predicts Israel’s future rebellion and punishment.

XXXII. The song of Moses, declaring God’s mercies to Israel ; their ingratitude, rebellion, and punishment ; but finally calling upon all nations to rejoice with Israel, because the Lord

will be merciful to his land and to his people. Moses finally warns Israel to set their hearts to his words, *that being their life*; God commands Moses to go up into mount Abarim, see the land, and die.

XXXIV. Moses goes up to the top of Pisgah, sees the land, and dies.

JOSHUA.

Chap. I. The Lord encourages Joshua, and the people promise to obey him.

II. The spies are sent to Jericho.

III. Passage of Jordan.

IV. Monument of stones taken out of the midst of Jordan.

V. The Canaanites are terrified. The Israelites encamp in the plains of Jericho. The manna ceases.

VI. Miraculous capture of Jericho.

VII. Three thousand of the people go up against Ai, and are defeated, with the loss of thirty-six men; Joshua falls down before the ark and prays; the Lord tells him there is an accursed thing in the midst of them; Achan's wickedness is discovered, and he and all belonging to him are destroyed.

VIII. Ai is taken and destroyed.

XVIII. The land being subdued, the Israelites assemble at Shiloh, and set up the tabernacle.

XXI. The promises of God are all fulfilled.

XXIII. Joshua's solemn charge and warning.

JUDGES.

Chapter II. After the death of Joshua and all that generation, the Israelites turn to idolatry. A general account of the way in which God punished them, namely, by delivering them up into the hands of their enemies; but when they cried unto the Lord in their trouble, how he raised up judges to deliver them out of their distress; yet they grow worse and worse.

III.—VIII. X. XI. Some few *examples*, illustrating chapter ii.

I SAMUEL.

Chap. I. Hannah, going up with her husband, Elkanah, to sacrifice unto the Lord in Shiloh, prays for a son ; Samuel is born, and brought to Eli to be dedicated to the Lord.

II. Hannah's hymn. Samuel ministers unto the Lord before Eli. A man of God foretells to Eli the death of his two wicked sons, Hophni and Phinehas.

III. The Lord reveals to Samuel, in a night vision, the judgment on the house of Eli. Samuel is established, and known throughout Israel, to be a prophet of the Lord.

IV. The ark is captured by the Philistines ; Hophni and Phinehas are slain ; the tidings are brought to Eli, who, hearing of the capture of the ark, falls down and dies.

V. The Philistines bring the ark into the house of their god Dagon. Dagon is found the next day fallen to the earth ; and being set up again, is found on the following day broken to pieces. The ark is brought to Ekron, and a deadly destruction ensues there.

VI. The ark is sent back to Israel in a cart, drawn by two milch kine, left to themselves. The Bethshemites are destroyed for looking into the ark.

VII. The ark remains at Kirjath-gearim twenty years. Under the jurisdiction of Samuel the people put away idolatry. The Philistines coming to battle while Samuel is sacrificing a lamb, the Lord thunders against them ; they are defeated ; the Lord is against them all the days of Samuel.

VIII. Samuel's sons being degenerate and corrupt, the people make this a pretext for demanding a king, like all the nations ; by command of God, Samuel listens to their request ; he remonstrates with them on their folly, but in vain.

IX. Saul of the tribe of Benjamin, providentially brought to Samuel, is chosen to be king.

X. Saul is anointed, and brought forth to the people, and accepted with acclamation.

XI. Under Saul the people obtain a signal victory over the Ammonites.

XII. By the predicted sign of thunder and rain in wheat harvest, the Lord manifests his displeasure at their request of a king; yet they are encouraged with promises of mercy if they and their king will serve the Lord.

XIII. XIV. The Philistines having collected an immense army, are routed through the faith and courage of Jonathan.

XV. Saul is sent against Amalek, and commanded to spare nothing; he disobeys in sparing Agag, and the best of the spoil, and is rejected from being king, (that is, the succession to the throne will not continue in his family.)

Samuel slays Agag. He returns no more to Saul.

XVI. Samuel, by God's command, calls Jesse the Bethlehemite, and his sons, to a sacrifice; seven of them pass before him, but the Lord chooses none of them; Samuel inquires if there is any other; and David, the youngest, is brought from the sheep, and anointed.

XVII. The armies of the Philistines and of Israel being encamped opposite each other, Goliath challenges all Israel during forty days, and no man dares fight with him; David being sent by his father on an errand to his brethren, hears the challenge, and accepts it in the name of the Lord of hosts, and kills the Philistine with a sling and a stone. The Philistines flee, and are pursued to the gates of Ekron.

XVIII. Jonathan's love, and Saul's envy of David.

XIX. Saul seeks the death of David. Jonathan intercedes for him, and Saul swears "he shall not be slain." But David gaining another victory over the Philistines, Saul attempts to kill him while in the act of playing to him to quiet his evil spirit; David escapes, and dwells with Samuel.

XX. David returning, makes a solemn covenant with Jonathan, who loves him as his own soul; by an agreed token Jonathan informs him of his father's determination to destroy him, and David escapes.

XXIII. The Ziphites inform Saul of David's retreat ; Saul pursues him, but is called back by an invasion of the Philistines.

XXIV. Saul, with three thousand men, goes again in pursuit of David. David having Saul in his power, spares him.

XXV. Samuel dies, and all Israel assemble at his burial.

XXVI. The Ziphites again inform Saul of David's hiding-place. Saul again falls into the power of David, who will not suffer him to be hurt.

XXXI. The Philistines defeat Israel, and slay Jonathan and two other sons of Saul ; Saul being wounded, destroys himself.

II SAMUEL.

Chap. I. An Amalekite coming to David, tells him that he had slain Saul ; by David's command he is put to death for it.

II. David is established king over the tribe of Judah, but Ishbosheth, the son of Saul, is made king over the rest of Israel.

IV. Two men, having murdered Ishbosheth, bring his head to David, who has them immediately slain and hanged.

V. David is anointed king over all Israel ; defeats the Philistines, and burns their images.

VI. David brings the ark to Jerusalem with great rejoicing, and offends Michal by dancing before it.

VII. David proposes to build a temple, and Nathan, the prophet, encourages him, but that night is commanded to forbid it ; and to tell David that his *son* shall build the temple of the Lord, and that his house and throne shall be established for ever. David's prayer and praise.

IX. David's kindness to the survivors of the family of Saul.

X. David's song of praise for deliverance.

1 Chron. XXVIII. David, assembling the princes and nobles, declares how he was forbidden from building the temple as he had proposed ; but that Solomon shall build it ; and charges them and Solomon to serve God with a perfect heart.

1 Chron. XXIX. David declaring how he had prepared and

offered materials for the temple, the princes and captains offer willingly; for which David praises God, and prays that the heart of his people and of Solomon may continue inclined to the Lord.

2 Sam. XXIII. “The last words of David.”

I KINGS.

Chap. II. David dies, and Solomon succeeds him.

III. Solomon's dream, and choice of wisdom. An example of his judgment.

IV. Solomon's wisdom.

VI. Solomon builds the temple.

VIII. The ark is brought into the temple; the cloud of glory fills the temple. Solomon's address to the people, and prayer at the dedication of the temple.

IX. The Lord again appears to Solomon, and declares to him that his prayer at the dedication was heard, but admonishes him of the destruction that will ensue in case of unfaithfulness and disobedience.

X. The queen of Sheba visits Solomon.

XI. Strange women seduce him to idolatry; the Lord declares to him that the ten tribes shall be rent from the dominion of his son; and sends word, by Abijah, to Jeroboam, that they shall be given to *him*. Solomon dies, and Rehoboam succeeds him.

XII. The people petition Rehoboam for an easier yoke; he follows the evil counsel of the young men, and answers them tyrannically. The ten tribes revolt, and make Jeroboam their king. Judah prepares for war, but desists on a message from God by Shemaiah.

The History of the Kings of Israel.

JEROBOAM establishes unlawful worship at Dan and Bethel, to prevent the people going up to Jerusalem.

XIII. A man of God comes to Jeroboam as he stands by the altar to burn incense, and prophesies against the altar; Jero-

boam's hand lifted against the prophet, is withered and restored ; but he is not reclaimed.

XIV. Jeroboam dies, and **NADAB**, his son, succeeds.

XV. **BAASHA** (of a different tribe,) slays Nadab, and reigns in his stead, and destroys all the family of Jeroboam.

XVI. Baasha dies, and **ELAH**, his son, succeeds him. **ZIMRI**, his captain, slays Elah, drinking himself drunk, and reigns in his stead, and destroys all the house of Baasha. Omri, captain of the host, conspires against Zimri, who burns his own palace, and dies. **OMRI** succeeds, builds Samaria, and dies. **AHAB**, his son, (the wickedest of all) succeeds ; he marries the heathen Jezebel, and builds an altar to Baal.

XVII. Elijah, the Tishbite, prophesies of drought ; is fed by ravens ; is sent to the widow of Seraphath, whose barrel of meal does not waste, nor her cruse of oil fail. Elijah restores the widow's son to life.

XVIII. In the great drought Ahab and Obadiah go different ways in search of water ; Elijah meets Obadiah, and by him appoints a meeting with Ahab. Ahab accuses Elijah of being the cause of the evil, and Elijah affirms that Ahab has caused it by forsaking the Lord and serving Baal. Ahab, according to Elijah's challenge, calls together to mount Carmel the four hundred and fifty prophets of Baal. These call on their God in vain from morning till evening ; at the time of his evening sacrifice, Elijah, with twelve stones, builds an altar in the name of the Lord, and prepares the sacrifice ; which, together with the stones of the altar, and the water in the trench, is consumed by fire from heaven. The people exclaim, “The Lord he is the God,” and slay the prophets of Baal. A great rain ensues, according to the word of Elijah.

XIX. Jezebel purposes to slay Elijah, who, fleeing for his life, comes into the wilderness, where an angel ministers unto him ; he finds a cake baken on the coals, and a cruse of water ; having twice eaten, he goes, on the strength of that food, forty days, and comes to Horeb, where the Lord speaks to him, and he protests that all Israel have forsaken the Lord, and that he alone is left. After a strong wind, an earthquake, and a fire,

the Lord speaks to him again in a still small voice, and he answers as before ; the Lord tells him that seven thousand are left in Israel, that have not worshipped Baal.

Elisha follows Elijah.

XXI. Nabo^t, refusing to sell the inheritance of his fathers to Ahab, is put to death by order of Jezebel ; Ahab goes to take possession of Nabo^t's vineyard, and Elijah is sent to denounce against him the retribution that awaited him.

XXII. Ahab going with Jehoshaphat against the Syrians, is mortally wounded, but continues in the chariot, and dies at even. The chariot is washed in Samaria, and dogs lick the blood, according to the denunciation of Elijah. **AHAZIAH**, his son, succeeds him.

II KINGS.

Chapter I. Ahaziah being hurt by a fall from his upper chamber, sends to inquire of Baal-zebub the god of Ekron, whether he shall recover ; the angel of the Lord sends Elijah to meet the messenger, and tell him that he shall not recover ; he dies accordingly, and **JEHORAM**, his brother, succeeds him.

III. Jehoram, though he cleaved to the sins of Jeroboam, puts away the image of Baal.

II. Elijah coming with Elisha to Jordan, smites the waters with his mantle, and they divide to let them pass over ; Elijah is taken up by a whirlwind into heaven. Elisha takes up the mantle that fell from him, and returning to Jordan, smites the waters, and they divide as before. Forty-two children mocking Elisha are torn by bears.

IV. Elisha multiplies the widow's oil.

V. Naaman's leprosy is healed by washing in Jordan, according to the word of Elisha. Gehazi, lying to obtain wealth, is punished with incurable leprosy.

IX. **JEHU**, anointed by the messenger of Elisha, is proclaimed king, and slays Jehoram.

X. Jehu slays all the house of Ahab, and all the prophets of Baal, for which (although he follows the sins of Jeroboam) his

family is to reign to the fourth generation. Jehu dies, and **JEHOAHAZ**, his son, succeeds him.

XIII. Jehoahaz reigns wickedly ; the Lord “delivers Israel into the hand” of the Syrians ; Jehoahaz dies, and **JOASH**, his son, succeeds him, and reigns wickedly.

XIV. Joash dies, and is succeeded by his son **JEROBOAM**, who reigns wickedly, and dies, and is succeeded by his son **ZACHARIAH**, the fourth from Jehu.

XV. Zachariah reigns wickedly six months, and **SHALLUM** conspires against him, and slays him, and succeeds him. Shallum reigns one month, and **MENAHEM** conspires against him, slays him, and succeeds him. Menahem reigns wickedly, and the land is made tributary to the king of Assyria. Menahem dies, and is succeeded by his son **PEKAHIAH**, who reigns two years, and **PEKAH**, his captain, conspires against him, slays him, and succeeds him : in Pekah’s wicked reign the king of Assyria carries a great part of Israel captive. **HOSEA** conspires against Pekah, slays him, and succeeds him.

XVII. Hosea does “evil, but not as the kings of Israel that were before him.” He receives the yoke of the king of Assyria, but afterwards withholds the tribute, and is put in prison. Samaria is besieged and taken, and Israel carried captive into Assyria.

II CHRONICLES.

History of the King of Judah.

Chap. XII. **REHUBOAM** forsaking the law of the Lord, Shishak invades the land ; at the word of Shemaiah they repent, and things go well. Rehoboam dies, and **ABIJAH**, his son, succeeds him.

XIII. War between Judah and Israel ; Abijah, professing his reliance on God, whose ordinances Israel had forsaken, obtains a great victory.

XIV. Abijah dies, and **ASA**, his son, succeeds him, and cleanses Judah from idolatry. The Ethiopians coming against Judah, Asa prays to God for help, and defeats them.

XV. On their return from victory, Azariah meets them, and exhorts them to serve the Lord. They zealously “enter into a covenant to seek the Lord God of their fathers;” and there is peace to the thirty-fifth year of the reign of Asa.

XVI. In the thirty-sixth year of Asa’s reign, Baasha, king of Israel, coming against Judah, Asa sends the treasures of the house of the Lord to the king of Syria, asking his alliance ; by which means he repels Baasha, but loses the favour of God ; he is reproved by Hanani, the seer, whom he puts in prison ; he oppresses the people ; in a disease he seeks not to the Lord, but to the physicians, and dies.

XVII. JEHOSHAPHAT, his son, succeeds, and prospers, zealously serving the Lord, and causing the book of the law to be taught throughout the cities of Judah.

XVIII. Jehoshaphat joins affinity with Ahab, king of Israel, and going with him against the Syrians, is in great danger through being mistaken for the king of Israel, but God delivers him.

XIX. On his return to Jerusalem he is reproved by Jehu, the son of Hanani, for joining himself with the wicked Ahab ; he again revives religion and justice throughout the land.

XX. A great multitude of Moabites, Ammonites, and others, coming against Judah, Jehoshaphat proclaims a public fast. His prayer with the people. The Spirit of the Lord comes upon Jahaziel, who tells them that they shall not need to fight in this battle, but “stand ye still and see the salvation of the Lord.” Accordingly they use no other weapon but faith and praise ; their enemies destroy one another, and Jehoshaphat and his people gather the spoil during three days, and return to Jerusalem with praises.

XXI. Jehoshaphat dies ; JEHORAM, his son, succeeds him, and reigns very wickedly ; slays his brethren, and marries the daughter of Ahab. Elijah writes to him denouncing the judgments of God. The Philistines and others invade Judah, and carry away all the king’s sons, except Jehoahaz, the youngest. Jehoram dies miserably and unlamented.

XXII. AHAZIAH (or Jehoahaz) succeeds his father ; reigns

wickedly; joins himself with Jehoram, king of Israel, and is, in consequence, slain by Jehu. Athaliah, the mother of Ahaziah, destroys all the seed royal, except the infant Joash, who is concealed by his aunt, the wife of Jehoiada, the priest; Athaliah reigns over the land six years.

XXIII. Joash, being seven years old, is brought out, and anointed and proclaimed king. Athaliah is slain. Jehoiada makes a covenant with the king and the people to serve the Lord. They break down the house of Baal, and slay the priest of Baal before the altars.

XXIV. While Jehoiada lives Joash does right, and the house of God is repaired and enriched; but after the death of Jehoida the princes of Judah seduce Joash to idolatry: Zechariah, the son of Jehoiada, reproves them, and is stoned to death, by order of the king, in the court of the temple. The Syrians come to Jerusalem, and destroy all the princes; Joash is slain by a conspiracy of his own servants, and **AMAZIAH**, his son, succeeds him.

XXV. Amaziah at first does right; but, obtaining a victory over the Edomites, brings home their gods and worships them. A prophet reproves him, but he will not hear him; he is slain by a conspiracy.

XXVI. Uzziah, his son, succeeds and reigns fifty-two years; at first he does right, and prospers; but in his prosperity presumes to take upon himself the office of a priest; he is smitten in the temple with leprosy, which continues till his death, his son Jotham being made regent. He dies, and **JOTHAM** succeeds.

XXVII. Jotham does right, and prospers; conquers the Ammonites, and puts them to a tribute. Jotham dies, and **AHAZ**, his son, succeeds.

XXVIII. Ahaz reigns very wickedly. Pekah slays a hundred and twenty thousand of Judah in one day; Ahaz sends to the king of Assyria for help, but he only distresses him. He sins still more, multiplying idolatry, and shutting up the house of God. He dies, and **HEZEKIAH**, his son, succeeds.

XXIX. Hezekiah repairs and cleanses the temple. A great

sacrifice is offered, and the king and the people worship and praise God with joy.

XXX. Hezekiah purposing to keep the passover, sends letters throughout all Israel; some mock the messengers; others humble themselves and come up to Jerusalem, and the passover is kept with great rejoicing, and their prayer is heard.

XXXI. Images and groves destroyed throughout Judah, Ephraim, and Manasseh.

XXXII. Sennacherib invading Judah, Hezekiah consults with his princes and nobles, and uses every precaution, providing arms, repairing the wall, &c.; he then assembles the people and exhorts them to put their whole trust in God. Sennacherib sends a threatening and blasphemous message, and then a letter to the same effect, which Hezekiah spreads before the Lord, and prays. The answer of God by Isaiah. The same night the angel of the Lord destroys a hundred and eighty thousand of the Assyrian army. Sennacherib returns to Ninevah, and is murdered by his own sons. Hezekiah dies, and **MANASSEH**, his son, succeeds.

XXXIII. Manasseh reigns very wickedly, establishing idolatry and putting an idol in the temple of God. He is carried to Babylon by the king of Assyria; he repents, and is restored to the kingdom; he abolishes idolatry and serves the Lord. He dies, and his son **AMON** succeeds him. Amon reigns wickedly, and is slain by conspirators. The conspirators are put to death, and his son **JOSIAH** succeeds.

XXXIV. Josiah in the twelfth year of his reign, and the twentieth of his age, begins to purge Judah of idolatry; he burns the bones of the idolatrous priests upon their altars, (according to the prophecy, 1 Kings, xiii. 2.) He cleanses and repairs the house of the Lord. The book of the law being found in the temple, is brought and read to him; he humbles himself on account of the sins of their fathers, and the denunciations of God. Huldah, the prophetess, being inquired of, declares that all the denunciations shall be fulfilled, but that Josiah shall enjoy peace. The king and people make a covenant to serve the Lord.

XXXV. Josiah's passover. Josiah obstinately and needlessly going against Pharaoh Necho, is slain, and greatly lamented.

XXXVI. **JEHOAHAZ**, his son, succeeds; but, after a reign of three months, is carried captive to Egypt by Pharaoh Necho, who places Eliakim, brother of Jehoahaz, on the throne, changing his name to **JEHOIAKIM**. Jehoiakim is put in chains by Nebuchadnezzar, who places **JEHOIACHIN** (son of Jehoiakim) on the throne; but, after three months, has him brought to Babylon; and makes **ZEDEKIAH**, his father's brother, king in his stead. Zedekiah, breaking his oath, rebels against Nebuchadnezzar. Jerusalem is taken and plundered, the temple and palaces burnt, and the people carried to Babylon.

PROPHETIC PSALMS

relating to Christ, the gospel dispensation, and the conversion of the heathen.

PROPHECIES from ISAIAH, JEREMIAH, EZEKIEL, HOSEA, JOEL, AMOS, MICAH, HABAKKUK, and ZEPHANIAH,

on the same subjects as those of the Psalms, together with absolute denunciations of all but total destruction against the Jews for their wickedness; yet accompanied by absolute promises of final glory and everlasting favour to that same people.

DANIEL.

Chap. I. In the third year of the reign of Jehoiakim, Nebuchadnezzar besieges and takes Jerusalem, and causes Daniel, and others of the nobility of Judah, to be brought to Babylon, and educated for his service, "in the learning and tongue of the Chaldeans." Daniel and his three companions will not defile themselves with the king's meat, and thrive bet-

ter on pulse and water, than those who partake of the royal diet. They are found to excel all the magicians in wisdom.

II. Nebuchadnezzar being troubled by a dream which he cannot recollect, sends for the wise men of Babylon, and commands them to tell him both the dream and the interpretation of it; because they cannot, he commands that all the wise men shall be slain. Daniel begs the king to allow him time, and requests his three companions to unite with him in prayer: the secret is revealed to Daniel; he praises God, and tells the king his dream, and the interpretation. The king falls down, and worships Daniel, and acknowledges the God of Daniel to be the God of gods. He promotes Daniel above all the wise men.

III. Nebuchadnezzar's golden image; the martyrdom and deliverance of Daniel's three companions; Nebuchadnezzar glorifies the God of Shadrach, Meshach, and Abednego.

IV. Nebuchadnezzar's confession, giving glory to God; showing his own dream (of a tree whose "height reached unto heaven, and the sight thereof unto the end of the earth," and which was hewn down by the command of Heaven, its roots being left;) Daniel's interpretation, and the event.

V. Belshazzar's feast: the hand-writing on the wall; the death of Belshazzar, and the kingdom transferred to Darius the Mede (on the capture of Babylon by Cyrus.)

VI. The presidents and princes lay a plot for Daniel's life; procuring a decree that none shall ask a petition of any god or man, except the king, for thirty days. Daniel openly praying at his window toward Jerusalem, is accused, and cast into the den of lions. His deliverance, and the destruction of his accusers. The decree of Darius in honour of the God of Daniel.

IX. Daniel, knowing, by the book of Jeremiah, that seventy years were the time appointed for the desolations of Jerusalem, confesses the sins of his people, and prays, with fasting, for the restoration. A prophetic communication is brought to him by the angel Gabriel, foretelling the atoning death of Messiah, at the end of seventy weeks of years (or four hundred and ninety) from the going forth of the commandment to restore and build Jerusalem.

XII. The angel foretells a time of unprecedented trouble ; a resurrection of some to everlasting life, and some to everlasting contempt ; the glory of the wise, and of them that turn many to righteousness ; the trial and purification of many ; the blindness of the wicked ; and a blessed lot for Daniel.

EZRA.—*First Six Chapters.*

Chap. I. The time being arrived for the fulfilment of Jeremiah's prophecy, Cyrus, by a decree, declares that the God of heaven hath charged him (Isa. xliv. 24—28) to build him a house at Jerusalem ; and commands the Jews to go up thither and build. He restores the gold and silver vessels which Nebuchadnezzar had taken from the temple.

II. The number of those who went up to Jerusalem with Zerubbabel.

III. In the seventh month they keep the feast of tabernacles. In the second month of the next year the foundation of the temple is laid, the priests and people praising God ; but many of the elders weeping to witness the inferiority of the present foundation to the former.

IV. The Samaritans not being allowed to participate in the building, do all they can to hinder it.

V. Zerubbabel and Jeshua are encouraged to build, by the prophets Haggai and Zechariah. Tatnai, the governor, writes to the king of Persia, (Darius Hystapses) to inform him of the building, and to ask if he allows it. Darius, finding a record of the decree of Cyrus, sends orders to the governor not to hinder the building, but to assist the Jews out of the king's tribute. They build and prosper, through the prophesying of Haggai and Zechariah, and the temple is finished in the sixth year of Darius. They keep the passover with joy.

HAGGAI.

Chap. I. Haggai is commissioned to reprove the people for

neglecting to build the house of the Lord. They obey, and are encouraged in the work.

II. Although to them who had seen the temple in its first glory, the present building is, in comparison, as nothing, yet they are exhorted to “be strong,” inasmuch as one shall come who will be the desire of all nations; and the glory of this latter house shall be greater than the glory of the former, and in that place the Lord of hosts shall give peace.

ZECHARIAH.

Chap. I. The people are called upon to take warning from the sins and punishment of their fathers. A promise of future glory to Zion.

II. VI. VIII.—XIV. Prophecies of Christ; of the conversion of the heathen; of the glory of Zion; and of the victory and blessings of the gospel issuing from Jerusalem.

EZRA.—PART II.

Chap. VII. In the seventh year of Artaxerxes, king of Persia, Ezra goes up from Babylon to Jerusalem.

The king’s letter, giving permission to all the Jews in his realm, that are so minded, to go up with Ezra, and granting liberal assistance. Ezra blesses God, and gathers together the chief men of the Jews to go up with him.

VIII. Having assembled all the company together, Ezra proclaims a fast, to humble themselves before God in prayer for a safe journey to Jerusalem. They arrive safely, and offer sacrifices. They deliver the king’s commission, and further the work.

IX. Ezra’s confession and prayer in behalf of his nation, on hearing of their sin in taking heathen wives.

X. The people confess their sin, and make a covenant to put away the strange wives.

NEHEMIAH.

Chap. I. In the twentieth year of Artaxerxes, Nehemiah, hearing from some who came from Judea, that the wall and gates of Jerusalem were still unrepaired, devotes some days to fasting and prayer.

II. Nehemiah obtains permission to visit Jerusalem, with favourable letters from the king. Being come to Jerusalem, he surveys the wall by night. He exhorts his countrymen to build, and they set about it with activity.

IV. Half the wall is built. Their enemies conspire against them to hinder the building, by force of arms ; they make their prayer to God, set a watch day and night, and build with their swords girded by their side.

VI. The wall is finished in fifty-two days.

VIII. The people being collected together, Ezra reads the law, and the Levites expound it. They keep the feast of tabernacles.

IX. The people separate themselves from strangers ; they keep a solemn fast-day, of which one-fourth part is spent in reading the law, and another fourth part in confession and prayer. A devout address to God, wherein are briefly recounted his merciful dealings with his chosen race, from the call of Abram to that day.

X. They make a solemn covenant, by oath, to keep God's law; particularly that they will not intermarry with the heathen, nor allow any commercial dealings on the sabbath, nor withhold the due offerings for the temple and service of God.

MALACHI.

Chap. I. The prophet reproves the priests for blemished offerings, and a self-interested spirit: and foretells that the Lord will take away the *exclusive* privilege enjoyed by the

Levitical law, for that in *every* place “incense shall be offered to his name, and a pure offering.”

III. First part. After his messenger has prepared his way, the Lord will suddenly come to his temple, and purify his worshippers, that they may offer unto him an offering in righteousness.

The people are reproved for robbing God of tithes and offerings.

III. Latter part, and IV. The prophet reproves the people for finding fault with the moral government of God, and foretells a day when he will plainly show the difference between them that serve him and them that serve him not.

Unto them that fear his name the Sun of Righteousness shall rise with healing in his wings. Elijah shall first come to preach repentance.

A SHORT AND CONNECTED
COURSE OF READING
FROM
THE OLD TESTAMENT.

THE FIRST BOOK OF MOSES, CALLED GENESIS.

CHAP. I.

IN the beginning God created the heaven and the earth.

2 And the earth was without form and void ; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light : and there was light.

4 And God saw the light, that it was good : and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament : and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so.

10 And God called the dry land Earth ; and the gathering together of the waters called he Seas ; and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth : and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind : and God saw that it was good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years :

15 And let them be for lights in the firmament of the heaven to give light upon the earth : and it was so.

16 And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night : he *made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth.

18 And to rule over the day and over the night, and to divide the light from the darkness : and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that may fly* above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind : and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind : and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind : and God saw that *it was* good.

26 ¶ And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him ; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed ; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, where-

in *there is* life, *I have given* every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was very good*. And the evening and the morning were the sixth day.*

CHAP. II.

THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made: and he rested on

* Though we have here, in this first chapter, the plain account of how we, and the world we live in, came to *be*, namely, by the will of the Almighty God, yet we do not learn from this first chapter how we came to be *in the state in which we now find ourselves*; for observe particularly the 27th and 31st verses, “God created man in his own image. “in the image of God created he him;” and, “God saw every thing that he had made, and behold, *it was very good.*” There can be no difficulty in believing that in these two verses we have the true account of the state in which man was *first* created; for when we think of the wonderful faculties of the human soul, and of the high, pure, and exquisite happiness it is *capable* of enjoying, and when we look attentively into the works of nature, and see how evidently they were made with the general and universal design of producing happiness, we can find no difficulty in believing that our Creator is as *good* as he is powerful, and therefore, that when He created such a being as a human soul, He created it “after his own likeness,” perfectly good and perfectly happy, never wanting an object on which it could rightly exercise those faculties, the exercise of which constitute its chief happiness, and that in *all* his works there was no evil or disorder of any kind.

“But then what a dreadful *change* has taken place in this world, and especially in *human* nature! since we cannot *now* look either around us or *within* us without seeing and feeling the evident proofs of degradation and ruin. The natural inquiry then is, By what cause was this change produced? and the answer to this great question we find in the second and third chapters.”

the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

7 And the **LORD** God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 ¶ And the **LORD** God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the **LORD** God to grow every tree that is pleasant to the sight and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

15 And the **LORD** God took the man, and put him into the garden of Eden, to dress it and to keep it.

16 And the **LORD** God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 ¶ And the **LORD** God said, *It is not good that the man should be alone: I will make him an help meet for him.*

19 And out of the ground the **LORD** God formed every beast of the field, and every fowl of the air, and brought

them unto Adam to see what he should call them: and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

21 And the **LORD** God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.

22 And the rib which the **LORD** God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

CHAP. III.

NOW the serpent was more subtil than any beast of the field, which the **LORD** God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye

shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be

with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for

dust thou art, and unto dust | wife's name Eve ; because she
shalt thou return. | was the mother of all living.*

20 And Adam called his

* As in the first chapter we have the true account of the origin of every thing in nature that is *good*, so in these second and third chapters we have the true account (and the only reasonable account that ever was given) of the origin of all that is *evil* in the world. We have seen in the first chapter, that when the Almighty had created this earth, and all the *inferior* creatures that live and move upon it, he then created man, a being of a far higher order than any of the rest, a reasonable, reflecting spirit, with faculties (like the angels in heaven) for knowing and loving his Creator. Now the highest happiness of which such beings are capable, is that of expressing their love to their Creator, and one *principal* way in which they do this, one *main* source therefore of their happiness, is *freely doing his will*—that is, doing his will of their own choice, at the same time that they have the *power*, if they *so choose*, of *not* doing it. This free obedience to God *must* be the chief happiness of all intelligent beings. As any one may easily see by a little reflection; *loving* is the greatest happiness our nature is capable of, loving *God* therefore must be infinitely the highest of all happiness; but the happiness would be very much diminished if we had not the power of *expressing* that love; and there is no way of doing this so satisfactory even to our *own* minds as that of *obeying* with the power of *disobeying* him. Accordingly a plain command was given to the man, with the power of breaking it, or keeping it as he chose; but he was fully warned by God that if he broke it he should lose his happiness and die. He broke it; and thus lost his happiness, became alienated from God, corrupt as to his affections, and subject to misery, disease, and death. From the man thus degraded, we all descend; and the earth still lies under the curse that was then pronounced upon it. Born, therefore, with evil and corrupt affections, we live in a spoiled and ruined world.

Hence the wickedness, the disorder, the variance, the diffi-

culties, and pains of human life, and finally the *death* to which we are condemned. Here, then, in these first three chapters of the Bible we have a plain and satisfactory account of our present existence with all its astonishing mixture of good and evil : I say a *satisfactory* account, for surely it must be no little satisfaction to any man who *considers* what this world is, and what he himself is, to find that this is not the state *intended* for us by our Maker, but one into which we are *fallen* by disobedience. But the attentive reader will have seen another cause of satisfaction ; he will have seen a promise (though an obscure and figurative one) that mankind shall not always remain in this miserable state, but shall be delivered from it by one called “The seed of woman.” “**THE LORD GOD SAID UNTO THE SERPENT**, *I will put enmity between thee and the woman, and between thy seed and HER SEED ; IT SHALL BRUISE THY HEAD and thou shalt bruise his heel.*” It is evident, (now that the light of Christianity has been thrown upon it,) that in *this* verse, by the serpent and its seed, is meant that malicious spirit who by his subtlety seduced Eve to break the command of God, and all other spirits who either had, or should hereafter, join themselves to this evil one. In a word, *all* the power of the devil, that is, *sin*, and all the evils which sin has brought upon the human race, that its “head shall be bruised,” as clearly points out that all this power of evil shall be crushed, and mankind, excepting those who wilfully join the evil one, shall be completely delivered from it ; and that the seed of the woman should do this, is, in other words, that this deliverance should be wrought by one born of a woman.

Now this promise and its fulfilment is the principal matter of the whole Bible. The promise is the principal matter of the Old Testament—its fulfilment that of the New. What the reader, then, is to expect throughout the following selections (with the exception of those few before the twelfth chapter of Genesis) is the history of what it pleased God to do in keeping up that expectation, and gradually unfolding that *promise* of which the New Testament relates and explains the *fulfilment* ;

CHAP. IV.

AND Eve bare Cain, and said, I have gotten a man from the **LORD**.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the **LORD**.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the **LORD** had respect unto Abel and to his offering :

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the **LORD** said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt

thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother : and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 ¶ And the **LORD** said unto Cain, Where is Abel thy brother? And he said, I know not : Am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand ;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.*

or in other words, in what manner it pleased God to renew and preserve the expectation of the promised Saviour, and to carry on a train of providential dealings with one peculiar people preparatory and relative to his coming.

The time that passed between the fall of Adam and the birth of this promised Saviour was 4000 years; of the first half of this period the Bible gives us but a very brief history, being all contained between the third and twelfth chapters of Genesis.

* Chap. iv. ver. 12. Then follows, in the remainder of this chapter, and the whole of the next, a list of the descendants of Adam, in a direct line to Noah, in which we have this short account of Enoch the seventh from Adam—"Enoch walked with God, and he was not, for God took him;" a fuller expla-

CHAP. VI.

3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

5 ¶ And God saw that the wickedness of man was great in the earth, and *that* every imagination of the thoughts of his heart was only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 Noah was a just man, *and* Noah walked with God.

13 And God said unto Noah,

The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 ¶ Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this is *the fashion* which thou shalt make it *of*: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third stories shalt thou make it.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; *and* every thing that is in the earth shall die.

nation of which words is thus given us by St. Paul: "By faith Enoch was translated that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." The son of this Enoch was Methuselah, the father of Lamech, the father of Noah.

Adam lived 930 years, and Methuselah was born in the 687th year, so that Methuselah lived with Adam 243 years. The whole age of Methuselah was 969, and Noah was born when Methuselah was 369 years old; so that Methuselah lived also with Noah 600 years, and died the year the flood came. Lamech also, the father of Noah, was born 56 years before the death of Adam.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

CHAP. VII.

5 And Noah did according unto all that the **LORD** commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils was the breath of life, of all that was in the dry *land*, died.

24 And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

2 The fountains also of the deep and the windows of hea-

ven were stopped, and the rain from heaven was restrained ;

3 And the waters returned from off the earth continually : and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually until the tenth month : in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made :

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground ;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth : then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days ; and again he sent forth the dove out of the ark ;

11 And the dove came in to him in the evening ; and, lo, in her mouth *was* an olive leaf pluckt off : so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days ; and sent forth the dove ; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth : and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth ; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him :

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the **LORD** : and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the **LORD** smelled

a sweet savour ; and the LORD said in his heart, I will not again curse the ground any more for man's sake ; for the imagination of man's heart is evil from his youth ; neither will I again smite any more every thing living, as I have done.

22 While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

CHAP. IX.

AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea ; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you ; even as the green herb have I given you all things.

4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require ; at the hand of every beast will I require it, and at the hand of man ; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood

be shed : for in the image of God made he man.

7 And you, be ye fruitful, and multiply ; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you ;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you ; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you : neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations :

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud :

15 And I will remember my covenant, which is between me and you and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth : and Ham is the father of Canaan. .

19 These are the three sons of Noah : and of them was the whole earth overspread.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years : and he died.

CHAP. XI.

AND the whole earth was of one language, and of one speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar ; and they dwelt there.

3 And they said one to

another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.

4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven ; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people is one, and they have all one language ; and this they begin to do : and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth : and they left off to build the city.

9 Therefore is the name of it called Babel ; because the LORD did there confound the language of all the earth : and from thence did the LORD scatter them abroad upon the face of all the earth.*

* From this very brief history of all the time that elapsed between the fall of Adam and the call of Abraham, (related in the next chapter,) which was above 2000 years, it appears that during all that time, no further promise of salvation was given to mankind than that which had been given to Adam. But then

CHAP. XII.*

NOw the **LORD** had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee :

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing :

3 And I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed.

4 So Abram departed, as the **LORD** had spoken unto him ; and Lot went with him : and Abram was seventy and

five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran ; and they went forth to go into the land of Canaan ; and into the land of Canaan they came.

CHAP. XIII.

14 ¶ And the **LORD** said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward :

15 For all the land which

it should be remembered, that as the life of man during that period was so long, that Noah had for many years conversed with those who had long conversed with Adam, and Shem the son of Noah, lived till the year of the world 2158, the promise made to Adam must have been well known in the world during the first 2000 years. But after the flood and the death of Noah and his sons, the life of man being very much shortened, and the world growing as wicked as ever, and running into idolatry and all kinds of sin and folly, there would have been great danger of God and his promise being utterly forgotten. *Then*, therefore, it was that in his forbearing mercy, He not only repeated that promise, but also began one regular and uniform train of providence, (which owing to that very providence, we can now have the satisfaction of tracing from that day to this,) by which he took effectual care, that it should never be forgotten to the end of the world.

* About 2080 years after the creation, and 1920 before the birth of Christ.

thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it ; for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

CHAP. XV.

AFTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram : I *am* thy shield, *and* thy exceeding great reward.

2 And Abram said, LORD God, what wilt thou give me, seeing I go childless.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them : and he said unto him, So shall thy seed be.

6 And he believed in the LORD ; and he counted it to him for righteousness.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them ; and they shall afflict them four hundred years ;

14 And also that nation, whom they shall serve will I

judge : and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace ; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again : for the iniquity of the Amorites is not yet full.

CHAP. XVII.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God ; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face : and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham ; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee,

and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession ; and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This is my covenant, which ye shall keep, between me and you and thy seed after thee ; Every man child among you shall be circumcised.

11 And it shall be a token of the covenant betwixt me and you.

12 He that is eight days old shall be circumcised.

13 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

14 And I will bless her, and give thee a son also of her : yea, I will bless her, and she shall be *a mother* of nations ; kings of people shall be of her.

15 And God said, Sarah thy wife shall bear thee a son indeed ; and thou shalt call his name Isaac ; and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.*

* Here we see the first step which God took towards separating for himself one peculiar people, through whom the great expectation of the promised deliverer might be constantly preserved.

He calls out Abraham from the rest of mankind, and promises a peculiar blessing to him and his descendants, promises that his family should greatly multiply and become a great nation, and that they should possess that land in which he was then a stranger, that they should be his (God's) peculiar people, over whom He would carry on an especial providence, and that He would be their God, that is, that while all other nations were sunk in idolatry, or the worshipping of false gods, *they* should know and worship Him the *true* God. This promise he graciously calls his covenant—which word signifies an agreement by which two or more parties are bound by certain promises made between themselves ; it therefore expresses in the strongest manner the certainty of the fulfilment of the promise made by God, and at the same time the great and awful obligation by which they who are received into such a covenant, are bound to observe the conditions of it—which in this case were, that

the Israelites should worship and obey the true God, and as his peculiar people, keep themselves separate from all idolaters.

All this, then *so far*, relates to Abraham and his particular family; but it is evident, that in these last selections, beginning at chapter twelve, there is something that concerns us *all*. In the first place, the great promise made to Adam is here repeated to Abraham, (chap. xii. v. 3,) in plainer terms: "In thee shall all the families of the earth be blessed;" that is, "among those that shall come of thy family shall be one by whom some great general blessing shall be obtained for mankind." There is however much *more* than this bare promise, only it cannot be seen except by the light of the gospel, which declares to us what this promised salvation is. In order therefore that the reader may rightly understand and duly value this scripture concerning Abraham, and indeed all that is to follow, his attention must now be called to a brief exposition of the salvation made known to us by the gospel, and then he will perceive how clearly and how wonderfully that salvation (or in other words, the Christian religion) was foretold and exemplified, and (as it were) modelled, in these writings of Moses, which we know were written above 1400 years before the least dawn of it appeared in the world. In order then to take such a view of this salvation as may suffice for our present purpose, we may divide the subject under these four heads:

I. From what evils it is that a deliverance has been obtained, for us. II. To what good it is that a way has been opened to us. III. By whom, and how, this happiness has been obtained for us. IV. What is necessary on our part in order to become partakers of this salvation.

I. The evils from which a deliverance has been obtained for us, are those evils to which (through our descent from Adam) we are born, and in which we naturally continue, till by the power and goodness of our great deliverer, a mighty change is wrought in us; and those evils are the following: A bad natural disposition, leading us to do whatever happens to please ourselves without the regard to the will of our Creator or the good of our neighbour; the most ungrateful and constant forgetful-

ness of the great God, from whose goodness we receive life and every blessing ; ignorance of the true happiness for which our souls were made, namely gratitude and love to God, with a perfect confidence in his presence and care of us, and a constant and strong inclination to seek enjoyment from those low earthly things which lead towards sin, having a powerful tendency to degrade and defile the soul, and fix it more and more in forgetfulness of God. Thus we are by nature, from our very birth, without the possibility of ever recovering *ourselves* from this miserable state, the objects of God's just wrath ; liable to much present suffering, and totally unqualified to be received into these blessed regions, where there is no such thing as selfishness, but all love one another purely and fervently, and love God with all the love and gratitude they are capable of.

Now the good to which a way has been opened to us is—a general grant of full pardon from the free mercy of God—a complete restoration to his favour and love, even to his *paternal* favour and love, being made his *children* by adoption—although by adoption, still as entirely his children—his beloved, accepted children, as if we had never been otherwise. A new disposition, according with this new relation to God, (described by St. Paul as “crying, *Abba, Father,*”) a disposition to endeavour earnestly to please God and do good to our fellow creatures, keenly relishing the pleasures of knowing, loving, praising, and trusting in God ; and this new disposition continually supported and strengthened by his Spirit against the old disposition which we had by nature, till at last, by death, we are delivered from the latter entirely, and for ever, and are made partakers of the inheritance of the saints in everlasting joy.

Now no reader will need to be told that he who obtained this most complete salvation for us, is that Being who is called in scripture the only begotten Son of God, which plainly tells us, that he is of the same nature with God the Father ; but for fear we should mistake that expression, St. Paul tells us (Col. ii. 9) that, “in Him dwelleth all the fulness of the Godhead.” At that time then which infinite wisdom saw to be best, this divine Being came into this world in our nature, born of a wo-

man, of that nation which sprang from Abraham, (see Romans ix. 5,) went through all the temptations of human nature and human life, endured the extreme of suffering and provocation, and an agonizing death without once falling into sin ; thus he baffled and triumphed over the devil, and offered himself up to God the Father an acceptable sacrifice and satisfaction for the sins of the world—being a *man* in whom he was “well pleased”—a *man* who had accomplished a righteousness worthy to be presented to God, and paid a penalty more than equivalent to the guilt incurred by man. Having thus bruised the serpent’s head and made atonement for sin, He rose from the dead, ascended “up where He was before,” being now become something more than he was before, namely, a fit mediator between God and man, and having in himself fully accomplished all the righteousness, considered in the way of *merit*, necessary for our admittance to the eternal love and favour of God, He is exalted at the right hand of God, a Prince and a Saviour, to give that complete salvation above described. But to give it to whom ? to every one that *believeth*. And this brings us to that last and very important part of the subject—What is necessary on our part in order to become partakers of this great salvation ? This is that part of the subject for the sake of which this exposition has been introduced ; because it is so necessary to be considered, in order to understand the true value and importance which St. Paul has taught us to attach to the history of God’s dealings with Abraham, and which, in fact, is the very key to many of the most precious parts both of the Old and New Testaments.

It is impossible to read the New Testament without perceiving how very often and how very plainly it is declared that the means on our part, by which alone we can become partakers of this salvation, is *faith* ;—that those inestimable blessings before mentioned, as procured and bestowed by our Lord Jesus Christ, are given to every one that believes the gospel—to every one that believes that Jesus is the Son of God, and that all which He, (and his apostles from him,) have declared and foretold, is true, and will be fulfilled. It would be easy to fill pages with quotations to this effect if it were not too well known to need any.

But then there is another thing equally plainly and quite as often set down in the same scriptures, (and which, indeed, it seems to be the principal object of the whole Bible, from beginning to end, to inculcate,) namely, that without *holiness* no man shall see the Lord ; that “ God will render to every man according to his deeds—to them who by patient continuance in well *doing*, seek for glory, and honour, and immortality, eternal life ; but indignation and wrath, tribulation and anguish, upon every soul of man that *doeth* evil ; for that there is *no respect of persons* with God in the day when God shall judge the secrets of men, by Jesus Christ, according to the gospel.” These words (and many others equally plain and decisive to the same effect) are left us by St. Paul, who has also repeatedly declared in the very strongest and most pointed manner possible, that a man is *saved* only by his *faith*, by *believing*, and *not* by his works. In short, therefore, the two most prominent doctrines of Scripture are these :

1. Every one that believeth shall be saved, and saved only by *faith*.
2. Without holiness no man shall see the Lord, and we shall be judged only by our works—by our moral goodness or wickedness, and receive accordingly.

Now if any reader finds it difficult to see how these two doctrines can agree—how we can be said to be saved only by faith, if after all we shall be judged only by our works and receive accordingly, let him only consider the process of salvation, and it is hoped the difficulty will vanish.

How then does salvation begin? not by our loving God, but by God loving us. God loves his sinful perishing creature, (whether this is overlooking *sin*, the cross of his beloved Son has taught us,) sends to him, while yet an “ enemy in his mind,” his message of pardon, peace, and love, with the *promise of his sanctifying Spirit*, and eternal life if he believes in that message ; if he verily believes that it comes from his Creator, contains nothing but truth, and will be completely fulfilled ; the sinner *believes*—believes that to him, deserving wrath, unspeakable mercy is given, that he, while an enemy,

was beloved by God, and reconciled by the death of his Son ; then it follows, in consequence of his believing, that the sinner loves his Redeemer, and thus is sanctified. God uses instruments so perfectly adapted to their work, that they seem to work for themselves ; and this is seen in none of his wondrous works more beautifully and perfectly than in the instrument by which he works sanctification in our hearts, namely, faith in the gospel of his Son. Can we then in any sense, or in any degree, be said to be saved by our repentance and good works ? (that is, by our sanctification ?) plainly not, and for this reason, that our sanctification is not the cause, but wholly the consequence, of the pardon and love freely bestowed upon us by God. It is the consequence of truly believing it ; it is the certain unfailing consequence of keeping up in the mind a lively persuasion of the reality and truth of the facts and promises of the gospel, and hence it is that by which alone we shall be judged whether we truly believe or not.

Sanctification is not our *way of entrance* into the love and favour of God ; our “access into this grace wherein we stand, and rejoice in the hope of the glory of God ;” but it is what we find when we *have entered* “*by faith.*” (Rom. v. chap. 1—5.)

The simple doctrine of the gospel, then, as to the means by which we become partakers of salvation, is this ; “Believe on the Lord Jesus Christ and thou shalt be saved.” Yet this, while it displays preeminently the *mercy* of God, will be found perfectly consistent with his *holiness*, because every one that believeth will, through his believing (as the way or means) receive the spirit of holiness ; but, so far from being saved *by* any good works or holiness, this does not begin in him till he has begun to be a partaker of salvation by faith ; and after it has begun, he *feels* more than ever, the corruption he has to struggle with, and consequently his continual *need of mercy* instead of any *claim of favour* on account of his repentance.

He is saved—and this is what “constrains” that “love,” by which “faith worketh”—by that glorious dispensation of wisdom and love, that whosoever *believeth* in his revealed method of salvation should be a partaker of it.

Now in the passages of Scripture, from Genesis, chapters xii. xiii. xv. and xvii., we not only find a *promise* of this salvation, (xii. ver. 3), but we find that Abraham is the first *example* expressly held up to us, in whom this way of salvation by faith is set before us. It is said, xv. 6, “He believed in the Lord, and He counted it to him for righteousness.” This verse is a very remarkable one; it is the first *direct* hint which the Bible gives us of the way of man’s salvation, namely, that though “the imagination of man’s heart is evil from his youth,” though “there is none that (by nature) doeth good, no not one;” yet that God has of his own infinite mercy and unsearchable wisdom, appointed a way of righteousness for man—even sincere *faith* in his word, being both the grounds of his justification through the *mercy* of God, and the means of his sanctification through his power and wisdom. Now in God’s dealings with Abraham, this way of salvation is remarkably shown forth. He first of all commands him to leave his house, home, and country, and to go into a distant and strange land. Abraham immediately obeys, and his obedience is thus spoken of by St. Paul: “By *faith* Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went.” His implicit obedience strongly marked his faith, and its being so called for shows that it is his *faith* that was *meant* to be marked. This is still more seen in the long delay of the first necessary step towards the fulfilment of the promises on which he had relied, namely the birth of an heir; and it is upon his persevering faith in *this* trial that the blessed sentence of justification is pronounced, “He believed in the Lord, and He counted it to him for righteousness.”

Now these considerations are what explain an important verse in the seventeenth chapter. “Behold my covenant is with thee, and thou shalt be a father of many nations.” Here is something *more* than the promise in the twelfth chapter, “I will make of thee a great nation;” *that* promise was fulfilled by the family of Abraham multiplying fast and becoming a numerous people, but the question here is, how is he the father

of *many* nations. This question St. Paul has fully answered in the third and fourth chapters of his Epistle to the Romans, where the chief substance of what he says is this : “ A man is justified (that is counted righteous before God) by *faith*; for what saith the Scripture? Abraham believed in the Lord, and it was counted to him for righteousness. Cometh this blessedness, then, only on the children of Abraham, who are circumcised in token of the covenant which God made with Abraham? No, it does not come only on them—for this blessedness of being accounted righteous was given to Abraham *before* he was circumcised—it was given him through *faith*—that he might be *the father of all them that believe*, though they be not circumcised, that righteousness might be imputed unto *them* also: (*as it is written, I have made thee a father of many nations:*) so that the promise (namely, the everlasting covenant of *mercy*) might be sure, not only to the children of Abraham, according to the flesh,” that is to the Jews, (who were the peculiar people of God before *Christ* came,) “ but to *all* who imitate Abraham’s *faith*, who is the father of us *all*, who against hope believed in hope, and being not weak in faith he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what He had promised He was able also to perform; and therefore it was imputed to him for righteousness. Now it was not written for *his* sake alone, that it was imputed to him, but for *us* also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and raised again for our justification.”

We learn then from St. Paul, that the promise that Abraham should be the father of many nations, meant this; that as he is the first person set forth in scripture as justified by faith in the promise of a Saviour to be born of his seed, (according to those words of our Lord to the Jews, “ Your father Abraham rejoiced to see *my* day, and he saw it, and was glad,”) so all those who should follow his *faith*, should *inherit his blessedness* as children from a father; and that his children, in this spiritual sense, should not be confined to that *one* nation that should grow out of

his family, but should extend to *many* nations, that is, generally over the nations of the world; “the nations,” being the very term applied by scripture and by the Jews to the rest of mankind, in contradistinction to themselves.

But does not this, then, lead us to consider the subject in another most important point of view? Is not our attention here called to the plain visible fulfilment of a most wonderful prophecy?

It has been already stated, that one of the principal objects of these selections is, to bring the reader to see for himself that most satisfactory evidence of the divine authority of the Bible which is afforded us in the present visible fulfilment of its most ancient prophecies. Let us see then whether this evidence is not richly afforded us in this passage from the book of Genesis which we have now been considering.

That this book of Genesis and the next four books of the bible as we now find them, were written above three thousand years ago is so clearly certain, that the reader may rely upon it no person of sound learning and honesty would deny it; and even the most unlearned reader may understand that they *must* be exceedingly ancient, since the Christian religion is unquestionably one thousand eight hundred years old, and it is palpably certain, that when the Christian religion first began, these writings of Moses were *then* very ancient and well-known scriptures.

Let us once more, then, turn our attention to these words of Moses: “The Lord had said unto Abram, In thee shall all families of the earth be blessed:” and again, “God talked with him, saying, Thou shalt be a father of many nations—a father of many nations have I made thee.”

Now whether such words were ever spoken to Abraham or not, since they are here *said* to have been spoken to him by God, it is plain that the passage amounts to a prediction in the most positive terms possible, that in Abram all families (or mankind generally) should be blessed, and that in some way or other he should be justly called, “The father of many nations.” This prediction then was written three thousand years ago; for above fourteen hundred years after it was written, the

descendants of Abraham *through Jacob*, (for to *that* branch only of his children, except in a spiritual sense, the prediction in the sequel restricts itself,—see ch. xxviii. ver. 14,) were confined to one single nation, and that nation during almost the whole of that time very far from being in a flourishing condition —still farther from any condition that seemed to promise a patronlike influence over the rest of the world—and at last (after having suffered several previous conquests, one of which had the appearance of a total extirpation, their capital being demolished and their land emptied of its inhabitants and colonized by the conquerors,) they were finally crushed as a nation, and reduced to the homeless state in which they have continued ever since, by an invasion which made their country a desolation, and a siege which ended in the total destruction of their metropolis, and stands on record as the most signal monument of human misery in the annals of the world. Yet, behold, at this present day, by far the principal nations of the whole world, (if civilization, learning, science, and power, are what we measure by,) profess a religion, of which the fundamental doctrine is this: that one of the descendants of Abraham is the Saviour of the world; they receive as the very oracles of God those scriptures of which the family of Abraham were the original possessors—they have received them through the first promulgation of them by persons of *that* nation, and understand them, (or *profess* to understand them,) only as those persons, namely, the apostles and evangelists, explain them in their writings, so that all the principal nations of the earth at this day are, strictly, proselytes to the religion of the posterity of Abraham; and, if any thing further were wanting to show the exact fulfilment of that most wonderful prediction, they receive as the words of an inspired writer this decisive sentence, “Ye are all one in Christ Jesus, and *if ye are Christ's then are ye Abraham's seed*,” which plainly amounts to an acknowledgment of Abraham as their father. So literally are those words fulfilled, “Thou shalt be a father of many nations.” And with respect to the other part of the prophecy, “In thee shall all families of the earth be blessed;” in the first place, it must be observed, that to show

that these words evince a foreknowledge more than human, it is not necessary to prove that all the families of earth are *yet blessed*, but only to show that in those words, *the Christian religion was certainly pointed at*, since the Christian religion did not appear in the world till above 1400 years after the words were written. Now what is the fundamental doctrine of the Christian religion? that one of the descendants of Abraham is the Redeemer and Saviour of the world. This then is sufficient; but still we may further add, that there are undoubtedly in this one nation England, (and the same might be said of other great nations,) very many thousands who are *conscious* that through their faith in that descendant of Abraham, they have already received greater blessings than from any other source whatsoever; and who from their own experience are perfectly convinced, that *that* faith is producing, and will produce to the end of time, the best effects incomparably, that ever have been or ever will be produced on earth.

Can any reader then for a moment doubt from what mind this prediction originally proceeded? A prediction which could only receive its fulfilment by some extraordinary and lasting influence spreading over the world from one single people, and that people never eminent either in arts and sciences or in extent of dominions—a prediction, in short, of something which it is evident no human reason could have conjectured, and of which there was not the slightest appearance of a probability, till it began suddenly to take place, above 1400 years after the prediction was written, in a manner and with a success which of itself was no less wonderful than the fulfilment of the prophecy; and which, lastly, is at this day accomplished to the very letter before our eyes. How forcibly does this illustrate that awful appeal which the sacred volume (or rather its Author) has condescended to make to our *reason*; “Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will fulfil all my pleasure.” But how much *more* force will these

CHAP. XXI.

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

2 For Sarah bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

words acquire—how abundantly will this glorious evidence of the divine authority of the Bible be afforded, if we find in the sequel that the *particular way* by which this prediction has been fulfilled, namely, the Christian religion, is clearly characterized and, as it were, modelled in these writings of Moses, and more and more decidedly marked out in later prophecies, all written many ages before He who was both the founder and foundation of it was born. Yet, be it observed, so modelled and so marked out, that it can no more be suspected that these ancient scriptures could have suggested the *invention* of the Christian religion, than that a *key* found by a savage, could suggest to him the invention of a *lock*; although if afterwards the corresponding lock was brought to him, he would be perfectly sure that the inventor of the one was the inventor of the other. And *herein* lies the substance of the evidence from prophecy, that it is now apparent that before ever the books of Moses (or any of the prophets) were written, the Christian religion and its blessed effects, and its general establishment in the world, were all foreseen and *designed* by the same Author, to whom those books originally owe their existence.

CHAP. XXII.

AND it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.

2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am I*, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

8 And Abraham said, My

son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am I*.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this

thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.*

* With respect to the great example here set before us, of implicit obedience to the most trying command, after what has been already said concerning God's dealings with Abraham, little need be added except this comment of St. Paul's, "*By faith* Abraham when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten son, of whom it was said, that in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead." If in Abraham it is plainly shown that "a man is justified only by faith," it is surely no less shown in Abraham, that whether we *have* that faith, will be tried and decided only by obedience and love. If Christians (who profess themselves children of Abraham by following his faith) would really look back to the cross and resurrection of Christ, with the same undoubting faith, and *forward* to their *own* resurrection to unfading glory, with the same perfect reliance on their Lord's most clear and repeated promises—on his power to subdue all things to himself, and his faithful love to every *one* that so trusteth in him, what a blessed effect would it have upon their hearts and lives! what solid comfort in trouble—what strength in the hour of temptation—what willingness and joy in the service of God—what a relish for spiritual diligence—in one word, what love to their Lord and their God, would it work in them! We cannot *think seriously* what believing in Jesus Christ is, without perceiving how "necessarily" "good works" will "spring out of it;" "insomuch that by them a lively faith may be as evidently known, as a tree is discerned by the fruit." (Art. 12.)

But there is another point of view in which we should contemplate the transaction here recorded, and that is, as it affords us that satisfactory proof that the Christian religion is from God, mentioned in the close of the observations on chapters twelve &c., namely, that in these books of Moses, written above 1400 years before the first appearance of the Christian religion, we not only find direct *promises* which we now perceive to be fulfilled to the very letter through that religion being established in the world, but we also find several *facts* related; several things said to have been done by God's command, which answer to the main peculiar doctrine of Christianity, just as a sign answers to the thing signified. For instance, we there read that the slaying of innocent animals as an offering of reconciliation, was a part of religious worship favourably accepted by God. Now, that it should ever have entered into the mind of man to suppose that God would be pleased and reconciled by the slaying of his own creatures, made by him to live and multiply and be happy, *unless* he had commanded it, it is impossible to conceive; but when we compare this with the great Christian doctrine, that mankind is redeemed and saved by a perfectly innocent and holy being undergoing the penalty of death, we find it very *easy* to conceive that God *should* have commanded *that* to be done which, after that great mystery was revealed, might plainly be seen to have been intended for a sign of it, and which, therefore, might show that the death of "the holy one and the just," though accomplished by the malice of evil spirits, and the hands of wicked men, was, nevertheless, only "what his hand and his counsel determined before to be done." But if this is seen in the sacrifices of "bulls and of goats," how much more plainly does it appear by this sacrifice which God commanded as a trial of Abraham's obedience and faith! Here we see a tenderly loving father giving up his "only son," (verse 16,) and the son led as a lamb to the slaughter, himself bearing the wood on which he was to be sacrificed. Compare this with the words of the gospel; "God so loved the world that he gave his only begotten Son," "who was delivered for our offences"—"and he bearing his cross went

CHAP. XXV.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.*

29 ¶ And Jacob sod pottage; and Esau came from the field, and he *was* faint:

30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I

am faint; therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.†

forth" to mount Calvary, a part of this very mountain Moriah, where Isaac was offered up, (*truly offered*, though not slain,) and on which Jerusalem was built—"Behold the lamb of God."

Our church can find nothing more suitable for the first lesson in the morning service, on the day when we commemorate the great mystery of our religion, the death of Christ for the sins of the world, than this historical account *written* more than 1400 years before the name of Jesus Christ was ever heard of.

* Ch. x.—By whom he had two sons, Jacob and Esau, twins, but Esau was the first-born.

† Although it must be confessed that Jacob's conduct appears very ungenerous towards his brother, in not giving him food when he was in such need of it, without demanding his birthright as the price of it, yet we have reason to believe that God was still more displeased with Esau, for his indifference towards those blessings to which by his birth he was entitled, than with Jacob for taking advantage of that indifference. The birthright which Esau despised, was the right to inherit from his father, Isaac, those blessings and privileges which Isaac inhe-

CHAP. XXVI.

AND Isaac went unto Abimelech king of the Philistines unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of;

3 Sojourn in this land, and I will be with thee and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

CHAP. XXVIII.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

rited from Abraham; the chief honour of which was this, that as being his father's heir, he might expect to be the son, through whom should come in future times the promised "seed, in whom all the families of earth were to be blessed." Making light, therefore, of his birthright, was in fact making light of the promises of God. While on the other hand, in Jacob's conduct we discover a high regard for God's promises, and an anxiety to inherit them; according, therefore, to the divine decree, "Them that honour me I will honour, and they that despise me shall be lightly esteemed;" we find from the scripture following, that the great promises which God made to Abraham, were repeated first to Isaac, and then not to Esau but to Jacob; and that branch only of Abraham's posterity, which sprang from Jacob, being the people (or church) of God, therefore Almighty God declared and commanded that his name to all generations should be, "The God of Abraham, the God of Isaac, and the God of Jacob." Nor has there ever been a people worshipping the true God "in spirit and in truth" from that day to this, except those who were descended from Abraham, and Isaac, and Jacob, or those of other nations who have embraced their right and true religion.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father ; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people ;

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee ; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob : and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set ; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven : and behold the angels of God ascending and descending on it.

13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac : the land whereon thou liest, to thee will I give it, and to thy seed ;

14 And thy seed shall be as the dust of the earth, and thou

shalt spread abroad to the west, and to the east, and to the north, and to the south : and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land ; for I will not leave thee, until I have done *that* which I have spoken to thee of.

CHAP. XXXV.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name is Jacob : thy name shall not be called any more Jacob, but Israel shall be thy name : and he called his name Israel.

11 And God said unto him, I *am* God Almighty : be fruitful and multiply ; a nation and a company of nations shall be of thee, and kings shall come out of thy loins ;

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

22—26 Now the sons of Jacob were twelve :—Reuben, Jacob's first born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun : Joseph, and Benjamin : Dan, and Naphtali : Gad, and Asher : these *are* the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

CHAP. XXXVII.

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to

him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and, behold, he *was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren : tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence ; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him : and we shall see what will become of his dreams.

21 And Reuben heard it, and he delivered him out of their hands ; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him ; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* colours that *was* on him ;

24 And they took him, and cast him into a pit : and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread : and they lifted up their

eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is* it if we slay our brother, and conceal his blood ?

27 Come, let us sell him to the Ishmeelites, and let not our hand be upon him ; for he *is* our brother *and* our flesh. And his brethren were content.

28 Then there passed by Midianites merchantmen ; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver : and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit ; and, behold, Joseph *was* not in the pit ; and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* not ; and I, whither shall I go ?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood ;

32 And they sent the coat of *many* colours, and they brought *it* to their father ; and said, This have we found : know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat ; an evil beast hath devoured him ; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him ; but he refused to be comforted ; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

CHAP. XXXIX.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound : and he was there in the prison.

21 ¶ But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison ; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that *was* under his hand ; because the LORD was with him, and that which he did, the LORD made *it* to prosper.

CHAP. XL.

AND it came to pass after these things, *that* the butler

of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

4 And the captain of the guard charged Joseph with them, and he served them : and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day ?

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, Do not interpretations belong to God ? tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said

to him, In my dream, behold, a vine *was* before me ;

10 And in the vine *were* three branches : and it *was* as though it budded, *and* her blossoms shot forth ; and the clusters thereof brought forth ripe grapes :

11 And Pharaoh's cup *was* in my hand : and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it : The three branches *are* three days :

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place : and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house :

15 For indeed I was stolen away out of the land of the Hebrews : and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, I *had* three white baskets on my head :

17 And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh ; and

the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This *is* the interpretation thereof : The three baskets *are* three days :

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree ; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants : and he lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again ; and he gave the cup into Pharaoh's hand :

22 But he hanged the chief baker : as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgat him.

CHAP. XLI.

AND it came to pass at the end of two full years, that Pharaoh dreamed : and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well favoured kine and fat-fleshed ; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed ; and stood by the *other*

kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

6 And, behold, seven thin ears and blasted with the east wind, sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold *it was* a dream.

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants, and put me inward in the captain of the guard's house, *both* me and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and

he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard them say of thee, *that* thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fat-fleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor and very ill-favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill-favoured kine did eat up the first seven fat kine.

21 And when they had eaten them up, it could not be known that they had eaten them; but

they were still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good :

23 And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them :

24 And the thin ears devoured the seven good ears : and I told *this* unto the magicians ; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one : God hath showed Pharaoh what he is about to do.

26 The seven good kine are seven years ; and the seven good ears are seven years : the dream is one.

27 And the seven thin and ill-favoured kine that came up after them are seven years ; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 This is the thing which I have spoken unto Pharaoh : What God is about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt :

30 And there shall arise after them seven years of famine ; and all the plenty shall be forgotten in the land of Egypt ; and the famine shall consume the land ;

31 And the plenty shall not be known in the land by reason of that famine following ; for it shall be very grievous.

32 And for that the dream was doubled unto Pharaoh twice ; it is because the thing is established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt ; that the land perish not through the famine.

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is ?

39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, *there is* none so discreet and wise as thou art :

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled : only in the throne will I be greater than thou.

41 And Pharaoh said unto

Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paa-neah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over *all* the land of Egypt.

46 ¶ And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered

corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him.

51 And Joseph called the name of the firstborn Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was *so* sore in all lands.

CHAP. XLII.

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed

of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We are all one man's sons; we are true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; for I fear God:

19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But bring your youngest brother unto me; so shall your

words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

23 And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in the sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, it *is* even in my sack: and their heart failed *them*, and they were

afraid, saying one to another, What *is* this that God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men*; we are no spies:

32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men*: so will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved *of my children*:

Joseph is not, and Simeon is not, and ye will take Benjamin away : all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee : deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you ; for his brother is dead, and he is left alone : if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

CHAP. XLIII.

AND the famine was sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father, said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food :

5 But if thou wilt not send him, we will not go down : for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so ill with me, as

to tell the man whether ye had yet a brother ?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive ? have ye another brother ? and we told him according to the tenor of these words : could we certainly know that he would say, Bring your brother down ?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go ; that we may live, and not die, both we, and thou, and also our little ones.

9 I will be surety for him ; of my hand shalt thou require him : if I bring him not unto thee, and set him before thee, then let me bear the blame for ever :

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If it must be so now, do this ; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds :

12 And take double money in your hand ; and the money that was brought again in the mouth of your sacks, carry it again in your hand ; peradventure it was an oversight :

13 Take also your brother, and arise, go again unto the man :

14 And God Almighty give you mercy before the man,

that he may send away your other brethren, and Benjamin. If I be bereaved of my children, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin ; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready ; for these men shall dine with me at noon.

17 And the man did as Joseph bade ; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house ; and they said, Because of the money that was returned in our sacks at the first time are we brought in ; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, we came indeed down at the first time to buy food :

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight : and we have brought it again in our hand.

22 And other money have

we brought down in our hands to buy food : we cannot tell who put our money in our sacks.

23 And he said, Peace be to you, fear not : your God, and the God of your father, hath given you treasure in your sacks : I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet ; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon : for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake ? Is he yet alive ?

28 And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me ? And he said, God be gracious unto thee, my son.

30 And Joseph made haste ; for his bowels did yearn upon

his brother: and he sought where to weep; and he entered into his chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

CHAP. XLIV.

AND he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

10 And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man

his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house ; for he was yet there ; and they fell before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done ? wot ye not that such a man as I can certainly divine ?

16 And Judah said, What shall we say unto my lord ? what shall we speak ? or how shall we clear ourselves ? God hath found out the iniquity of thy servants : behold, we are my lord's servants, both we, and he also with whom the cup is found.

17 And he said, God forbid that I should do so : but the man in whose hand the cup is found, he shall be my servant ; and as for you, get ye up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant : for thou art even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother ?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one ; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy

servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father : for if he should leave his father, his father would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And my father said, Go again, and buy us a little food.

26 And we said, we cannot go down : if our youngest brother be with us, then we will go down : for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons :

28 And the one went out from me, and I said, Surely he is torn in pieces ; and I saw him not since :

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad be not with us ; seeing that his life is bound up in the lad's life ;

31 It shall come to pass, when he seeth that the lad is not with us, that he will die : and thy servants shall bring

down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

CHAP. XLV.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with your-

selves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earring nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his

brother Benjamin's neck, and wept ; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them : and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come : and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye ; lade your beasts, and go, get you unto the land of Canaan ;

18 And take your father and your households, and come unto me : and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye ; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff ; for the good of all the land of Egypt is your's.

21 And the children of Israel did so : and Joseph gave them wagons according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment ; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

23 And to his father he sent after this manner ; ten asses laden with the good things of

Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed : and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them : and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, It is enough ; Joseph my son is yet alive : I will go and see him before I die.

CHAP. XLVI.

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

3 And he said, I am God, the God of thy father : fear not to go down into Egypt ; for I will there make of thee a great nation :

5 And Jacob rose up from

Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

26 All the souls that came with Jacob into Egypt, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* three-score and ten.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

CHAP. XLVII.

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are

come out of the land of Canaan; and, behold, they *are* in the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years; few and evil have the days of the years of my life been, and have not at-

tained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

CHAP. XLVIII.

AND it came to pass after these things, that *one* told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

5 ¶ And now thy two sons, Ephraim and Manasseh, which

were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

21 And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

CHAP. XLIX.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

8 ¶ Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.*

9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a law-giver from between his feet,

* These verses are selected as that part of Jacob's dying prophecy which is most important for the Christian to be acquainted with.

until Shiloh come; and unto him *shall* the gathering of the people *be*.

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAP. L.

12 And his sons did unto him according as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

THE SECOND BOOK OF MOSES, CALLED EXODUS.*

CHAP. I.

NOW these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*.

6 And Joseph died, and all his brethren, and all that generation.

7 ¶ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

* The word Exodus signifies “going out,” and this book of Moses is so called, because it relates the “going out” of the Israelites from Egypt to the land of Canaan.

CHAP. II.

AND there went a man of the house* of Levi, and took to wife a daughter of Levi.

2 And the woman bare a son: and when she saw him that he was a goodly child, she hid him three months,

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she

had compassion on him, and said, This is one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on

* That is, a man of the *family*, or *tribe*, of Levi. The whole nation of the Israelites were, from the first, kept divided into those separate families (or tribes) which sprung from each of the twelve sons of Jacob, after whom they were named—as, for instance, those descended from Reuben were called “the tribe of Reuben, and so on, except those from Joseph, which were subdivided into two tribes, taking the names of his two sons, Ephraim and Manasseh, so that there would have been, in all, thirteen tribes; but when they came into the promised land of Canaan there were only twelve divisions of the land, because the tribe of Levi was differently disposed of, as will be seen hereafter.

their burdens : and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together : and he said to him that did the wrong, Wherefore smitest thou thy fellow ?

14 And he said, Who made thee a prince and a judge over us ? intendest thou to kill me, as thou killedst the Egyptian ? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian.

CHAP. III.

NOW Moses kept the flock of Jethro his father in law, the priest of Midian : and he led the flock to the back of the desert, and came to the mountain of God, *even* to Horeb.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw

that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am I*.

5 And he said, Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their task-masters ; for I know their sorrows ;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey : unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who *am I*, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt ?

12 And he said, Certainly

I will be with thee ; and this shall be a token unto thee, that I have sent thee : When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What is his name ? what shall I say unto them ?

14 And God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you : this is my name for ever, and this is my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt :

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice : and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us ; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof : and after that he will let you go.

CHAP. IV.

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice : for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thine hand ? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent ; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand :

5 That they may believe that the LORD God of their fathers, the God of Abraham,

the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become blood upon the dry *land*.

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them

upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

21 And the **LORD** said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the **LORD**, Israel is my son, *even* my first-born:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold I will slay thy son, *even* thy firstborn.

27 ¶ And the **LORD** said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the **LORD** who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel:

30 And Aaron spake all the words which the **LORD** had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the **LORD** had visited the children of Israel, and that he had looked upon their affliction,

then they bowed their heads and worshipped.

CHAP. V.

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the **LORD** God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the **LORD**, that I should obey his voice to let Israel go? I know not the **LORD**, neither will I let Israel go.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go and sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scat-

tered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore ?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants ?

16 There is no straw given unto thy servants, and they say to us, Make brick : and, behold, thy servants *are* beaten ; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle : therefore ye say, Let us go, *and* do sacrifice to the LORD.

18 Go therefore now, *and* work ; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people ? why *is it that* thou hast sent me ?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people ; neither hast thou delivered thy people at all.

CHAP. VI.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh : for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD :

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage ; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments :

7 And I will take you to me for a people, and I will be to you a God : and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob ; and I will give it you for an heritage : I am the LORD.

9 ¶ And Moses spake so unto the children of Israel : but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

CHAP. VII.

14 ¶ And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning ; lo, he goeth out unto the water ; and thou shalt stand by the river's brink against he come ; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness : and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I am the LORD : behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

18 And the fish that is in the river shall die, and the river shall stink ; and the Egyptians shall lothe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood ; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

20 And Moses and Aaron did so, as the LORD commanded ; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants ; and all the waters that were in the river were turned to blood.

21 And the fish that was in the river died ; and the river stank, and the Egyptians could not drink of the water of the river ; and there was blood throughout all the land of Egypt.

22 And Pharaoh's heart was hardened, neither did he hearken unto them ; as the LORD had said.

CHAP. VIII.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let them go, behold I will smite all thy borders with frogs :

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine

house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs :

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the **LORD** spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt ; and the frogs came up, and covered the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Intreat the **LORD**, that he may take away the frogs from me, and from my people ; and I will let the people go, that they may do sacrifice unto the **LORD**.

12 And Moses and Aaron went out from Pharaoh : and Moses cried unto the **LORD** because of the frogs which he had brought against Pharaoh.

13 And the **LORD** did according to the word of Moses ; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps : and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and heark-

ened not unto them ; as the **LORD** had said.

16 ¶ And the **LORD** said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so ; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast ; all the dust of the land became lice throughout all the land of Egypt.

19 And Pharaoh's heart was hardened, and he hearkened not unto them ; as the **LORD** had said.

20 ¶ And the **Lord** said unto Moses, Rise up early in the morning, and stand before Pharaoh ; lo, he cometh forth to the water ; and say unto him, Thus saith the **LORD**, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send swarms of *flies* upon thee, and upon thy servants, and upon thy people, and into thy houses : and the houses of the Egyptians shall be full of swarms of *flies*, and also the ground whereon they *are*.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of *flies* shall be there ; to the end thou mayest know that I am the **LORD** in the midst of the earth.

23 And I will put a division between my people and thy

people: to morrow shall this sign be.

24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God:

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away; intreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of

flies from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

CHAP. IX.

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let them go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said

unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh ; and Moses sprinkled it up toward heaven ; and it became a boil breaking forth *with* blains upon man, and upon beast.

12 And the **LORD** hardened the heart of Pharaoh, and he hearkened not unto them ; as the **LORD** had spoken unto Moses.

13 ¶ And the **LORD** said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the **LORD** God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people ; that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence ; and thou shalt be cut off from the earth.

16 And in very deed for this *cause* have I raised thee up, for to shew in thee my power ; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go ?

18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field ; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the **LORD** among the servants of Pharaoh made his servants and his cattle flee into the houses :

21 And he that regarded not the word of the **LORD** left his servants and his cattle in the field.

22 ¶ And the **LORD** said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven : and the **LORD** sent thunder and hail, and the fire ran along upon the ground ; and the **LORD** rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast ; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time : the LORD *is* righteous, and I and my people *are* wicked.

28 Intreat the LORD (for it *is* enough) that there be no more mighty thunderings and hail ; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD ; and the thunder shall cease, neither shall there be any more hail ; that thou mayest know how that the earth *is* the LORD's.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten : for the barley was in the ear, and the flax was bolled.

32 But the wheat and the rie were not smitten : for they *were* not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD : and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go ; as the LORD had spoken by Moses.

CHAP. X.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night ; and when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt : very grievous *were they* ; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened ; and they did eat every herb of the land, and all the fruit of the trees which the hail had left : and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moses and Aaron in haste ;

and he said, I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea ; and there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

22 And Moses stretched forth his hand toward heaven ; and there was a thick darkness in all the land of Egypt three days :

23 They saw not one another, neither rose any from his place for three days : but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD ; only let your flocks and your herds be stayed ; let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may

sacrifice unto the LORD our God.

26 Our cattle also shall go with us ; there shall not an hoof be left behind ; for thereof must we take to serve the LORD our God ; and we know not with what we must serve the LORD, until we come thither.

27 But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more ; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

CHAP. XI.

AND the LORD said unto Moses, yet will I bring one plague *more* upon Pharaoh, and upon Egypt ; afterwards he will let you go hence : when he shall let you go, he shall surely thrust you out hence altogether.

4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt :

5 And all the firstborn of the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid servant that is behind the mill ; and all the firstborn of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

CHAP. XII.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls: every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats.

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sod-

den at all with water, but roast with fire; his head with his legs, and with the pertenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute my judgment: I am the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial: and ye shall keep it a feast of the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread: even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day

there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you ; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

17 And ye shall observe the *feast of unleavened bread*; for in this selfsame day have I brought your armies out of the land of Egypt : therefore shall ye observe this day in your generations by an ordinance for ever.

18 ¶ In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses : for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened ; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason ; and none of

you shall go out at the door of his house until the morning.

23 For the *LORD* will pass through to smite the Egyptians ; and when he seeth the blood upon the lintel, and on the two side posts, the *LORD* will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the *LORD* will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service ?

27 That ye shall say, It is the sacrifice of the *LORD's* passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the *LORD* had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that at midnight the *LORD* smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon ; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians ; and there was a great cry in Egypt ; for *there was* not a house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel ; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone ; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste ; for they said, We be all dead *men*.

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses ; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment :

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

37 ¶ And the children of

Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

38 And a mixed multitude went up also with them ; and flocks, and herds, even very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened ; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt : this is that night of the LORD to be observed of all the children of Israel in their generations :

43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the passover :

46 In one house shall it be eaten ; thou shalt not carry forth ought of the flesh abroad out of the house ; neither shall ye break a bone thereof.*

* The reader should here recollect, that the one great matter of the Old Testament, is the *promise* that one should come

into the world to deliver mankind from the power of Satan, that is, from sin and its consequences. And that the general title given to all our selections from the Old Testament after the 11th chapter of Genesis, was, "This deliverance *preparing*—that is, all that God did in keeping up the expectation of this promised deliverer, and in carrying on a train of providence preparatory to his coming."

Several steps in this preparatory work of Providence we have now seen, namely the calling of Abraham—the promises made to that great patriarch—the figurative and prophetic command that he should offer up "his only begotten son." The promises repeated to Isaac, then to Jacob—Jacob and his sons and their families by a remarkable train of circumstances brought to settle (or rather to sojourn) in the land of Egypt, and remaining there till (according to God's promise) they became a great nation, and yet during all that time kept perfectly separate from the Egyptians among whom they dwelt. Thus we have seen one peculiar people separated out by God from the rest of the world. Now in the history of this people, we shall find that it pleased God to carry on a regular scheme of providence preparatory to the coming of our Saviour.

In the first place, he delivered down to them through their forefathers Abraham, Isaac, and Jacob, that great promise, that among them should arise one, by whom all the nations of the world should be blessed.

Secondly, to keep up this great expectation of a deliverer to come of their nation, and also that when he came he might be easily distinguished from any false pretenders, God chose out from this people, from time to time, certain men, the first of whom was Moses, whom he enabled by inspiration to write those holy Scriptures, of which our Saviour declared, "They are they which testify of me." And lastly, He so ordered some of the principal events of this people's wonderful history, that when the promised Deliverer came, it might plainly be seen, that these events were designed as types or figures of the great work He came to accomplish, or, (as St. Peter expresses it,) "of the sufferings of Christ and the glory that should follow."

Now of all these figurative and (as we may call them) prophetic events, the most remarkable and instructive is this deliverance of the Israelites out of their miserable bondage in Egypt; because in the deliverance itself, (the greatest and most notorious national event that ever happened to them,) we have a very striking type (or resemblance) of the deliverance wrought for believers by Christ; and, moreover, we find their deliverance accompanied by a peculiar ceremonial ordinance, (the observance of which is declared to have been made indispensably necessary for their safety,) which ordinance is a most evident type (or outward sign) of the great Christian doctrine of the atonement—that is, of the death of Christ being indispensably necessary to *our* safety.

First, with respect to the deliverance itself, they were brought out from a state of degradation and bondage, and from the power of a cruel tyrant, to be a free people under no other Lord but God; they were not, however, brought at once into perfect rest and peace, but when they were delivered from the "hand of Pharaoh" and "the house of bondage," they entered upon a journey towards a fertile land, where, if they did not on the way bring down the wrath of God by their unbelief and wilful disobedience, they were to settle, rest, and be permanently happy. In this journey God himself was their guide, and provided all things that were necessary for them, but tried, and proved, and humbled them by difficulties and apparent dangers.

Now, St. Paul tells us, that our Saviour "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." This people, then, whom Christ redeems from all iniquity, and purifies unto himself—this people, to whom St. Peter says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light," (plainly alluding to a passage in this book of Exodus we shall soon come to,) this people, through faith in Christ, are brought out from a state in which the best powers of the soul are

“asleep” and “dead”—all those glorious faculties by which the soul enjoys its relationship to God, and lives to the purposes for which it was created, either not exerted at all, or fixed on objects utterly unworthy of it, (like the hands of God’s people employed in making bricks for Pharaoh,) a state, therefore, which draws it further and further from God, from freedom, and from happiness—from this state, which in Scripture, and in reason, is called a state of bondage, the people of Christ are brought out to serve and follow God, as a reconciled Father, having all their duties to man turned into so many expressions of love to God, “whose service (through love) is perfect freedom.”

They are not, however, brought while on earth, into perfect rest and peace, but their state on earth is precisely similar to that of the Israelites in the wilderness—they are in a journey of trial and discipline towards their everlasting rest ; Christ being to them what Moses was to the Israelites, their leader, law-giver, and mediator.

This deliverance then of the Israelites “out of the land of Egypt and out of the house of bondage,” is *itself* strongly typical of the great blessings of redemption ; but what renders it unquestionably certain that it was *designed* to be so, is that peculiar ordinance of the sacrifice of the passover, which not merely accompanied it, but was made by God the very means of effecting it.

The evening before their deliverance, a lamb is slain and its blood sprinkled on the doors of their houses. At midnight destruction suddenly visits every house of the Egyptians, but *passes over* every house where the blood of a lamb is sprinkled. Had death visited the houses of the Israelites as well as those of the Egyptians, there would have been no proof of a divine power exerted against the latter in favour of the former, and of course, instead of making Pharaoh dismiss them, it would have relieved him from all fear of any danger from continuing to oppress them ; but the blood of the lamb was made necessary for this distinction, therefore the blood of the lamb was the very means of their deliverance ; and as this sacrifice was first insti-

CHAP. XIII.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage ; for by strength of hand the LORD brought you out from this *place* : there shall no leavened bread be eaten.

4 This day came ye out in the month *Abib*.

5 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days, and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy son in that day, saying, *This is done* because of that which the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign

unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth ; for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in this season from year to year.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that was near ; for God said, Lest peradventure the people repent when they see war, and they return to Egypt :

18 But God led the people about, *through* the way of the wilderness of the Red sea : and the children of Israel went up harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him : for he had straitly sworn the children of Israel, saying, God will surely visit you ; and ye shall carry up my bones away hence with you.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way ; and by night in a pillar of fire,

tuted upon the night of their joyful deliverance, so by the yearly celebration of this same sacrifice, that deliverance was always afterwards to be commemorated.

to give them light ; to go by day and night :

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

CHAP. XIV.

5 ¶ And it was told the king of Egypt that the people fled : and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us ?

6 And he made ready his chariot, and took his people with him :

7 And he took six hundred chosen chariots and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel : and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them ; and they were sore afraid : and the children of Israel cried out unto the LORD.

11 And they said unto

Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness ? wherefore hast thou dealt thus with us, to carry us forth out of Egypt ?

12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians ? For it *had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day : for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The Lord shall fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me ? speak unto the children of Israel, that they go forward :

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it : and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them : and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the LORD, when I have gotten me honour

upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the

LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared: and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there remained not so much as one of them.

29 But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

CHAP. XV.

THEN sang Moses and the children of Israel this song unto the LORD, and spake,

saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD is a man of war: the LORD is his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed: the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O LORD, which thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon

them ; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand ; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously ; the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur ; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they were bitter : therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink ?

25 And he cried unto the LORD ; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet : there he made for them a statute and an ordinance, and there he proved them.

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyp-

tians : for I am the LORD that healeth thee.

27 ¶ And they came to Elim, where were twelve wells of water, and threescore and ten palm trees : and they encamped there by the waters.

CHAP. XVI.

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness :

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full ; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you ; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in ; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the **LORD** hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the **LORD**; for that he heareth your murmurings against the **LORD**: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the **LORD** shall give you in the evening flesh to eat, and in the morning bread to the full: for that the **LORD** heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the **LORD**.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the **LORD**: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the **LORD** appeared in the cloud.

11 ¶ And the **LORD** spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the **LORD** your God.

13 And it came to pass, that

at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the **LORD** hath given you to eat.

16 ¶ This *is* the thing which the **LORD** hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wrath with them.

21 And they gathered it every morning, every man ac-

cording to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This is that which the LORD hath said, To-morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

27 ¶ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place,

let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

32 ¶ And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

CHAP. XVII.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did

chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this *that* thou hast brought us up out of Egypt, to kill us and our children, and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top

of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

CHAP. XIX.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did

unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation.* These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes.

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the **LORD** came down upon mount Sinai, on the top of the mount : and the **LORD** called Moses *up* to the top of the mount; and Moses went up.

21 And the **LORD** said unto Moses, Go down, charge the people, lest they break through unto the **LORD** to gaze, and many of them perish.

22 And let the priests also, which come near to the **LORD**, sanctify themselves, lest the **LORD** break forth upon them.

25 So Moses went down unto the people, and spake unto them.

CHAP. XX.

AND God spake all these words, saying,

2 I *am* the **LORD** thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth :

5 Thou shalt not bow down thyself to them, nor serve them : for I the **LORD** thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me ;

6 And showing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the **LORD** thy God in vain ; for the **LORD** will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work.

10 But the seventh day *is* the sabbath of the **LORD** thy God : *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates :

11 For *in* six days the **LORD** made heaven and earth, the sea, and all that in them *is*, and rested the seventh day : wherefore the **LORD** blessed the sabbath day, and hallowed it.

12 ¶ Honour thy father and thy mother : that thy days may be long upon the land which the **LORD** thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbours.

18 ¶ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking : and when the people

saw it, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

CHAP. XXII.

20 ¶ He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ Thou shalt neither vex a stranger, nor oppress him:

for ye were strangers in the land of Egypt.

22 ¶ Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 ¶ If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin; wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

31 ¶ And ye shall be holy men unto me.

CHAP. XXIII.

THOU shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 ¶ Thou shalt not follow a multitude to *do* evil.

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying un-

der his burden, and wouldest forbear to help him, thou shalt surely help with him.

9 ¶ Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

CHAP. XXIV.

AND he said unto Moses, Come unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.*

* The Apostle Paul has pointed out the typical resemblance of this covenant, which God here makes with the people of Israel by their mediator Moses, to that far greater covenant which God makes with us by our Mediator Christ. The writings of Moses when compared with those of the New Testament, or New Covenant, (for these two words are the same in the original,) show us in many places, that the people of Israel were a type of the whole church of Christ. For example, God says by Moses to the people of Israel—"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself. Now, therefore, if ye will obey my voice, indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine:

and ye shall be unto me a kingdom of priests and an holy nation”—and he saith unto the Christians, by St. Peter, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness unto his marvellous light.”

In the Epistle to the Hebrews, then, St. Paul teaches us that old covenant which God made with his people Israel, by which he promised them the land of Canaan, and his peculiar *temporal* protection and blessing, on condition of their obedience to the “law given by Moses,”—that this old covenant was succeeded by the new, spiritual, heavenly covenant into which he has received all Christians by his Son, by which he has promised his peculiar *spiritual* protection against the power of Satan and of sin, and the spiritual blessings of pardon, peace, hope, and all the graces of his Holy Spirit in this world, and an everlasting inheritance in heaven, (of which Canaan was a type,) on condition of their keeping stedfast in the “obedience of faith,” even obedience to the “grace and truth which came by Jesus Christ.” Into this covenant every Christian is taken at his baptism—that is, he becomes a partaker of the “promises of God declared unto mankind by Christ Jesus our Lord,” provided, that when he comes to know what these promises are, he lives in such a manner as to show that he believes them.

When we of the church of England are confirmed, we publicly and solemnly declare our faith in the promises of this covenant, and take upon ourselves the solemn vow to live as it requires us to live, even as the “peculiar” “holy” people “of God.”—Just as Moses took the book of the covenant and read in the audience of the people, and they said, “All that the Lord hath spoken will we do, and be obedient;” so the Bishop says, “Do ye here in the presence of God and of this congregation, renew the solemn promises and vow that was made in your name at your baptism, ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do all those things which your godfathers and godmothers then undertook for you? And every one answers, “I do;” that is, “I do renounce the devil and all his works, the pomps and vanities of this wicked world—with all covetous

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: his feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness.

10 And they saw the God of Israel: and *there was* under

12 ¶ And the Lord said unto Moses, Come up to me

desires of the same, and the carnal desires of the flesh, so that I will not follow nor be led by them"—I stedfastly believe the great truths, doctrines, and promises of the gospel, as summed up in the apostles' creed, "and I will obediently keep God's holy will and commandments, and walk in the same all the days of my life;" or in other words, "All that the Lord hath spoken by his Son will I do, and be obedient."

Now when Moses had read in the audience of the people, and they had solemnly engaged themselves to obedience, he took the blood of the sacrifices and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words. So that Moses was the mediator between God and the people, and that blood which we know was a type of the blood of Christ was called "the blood of the covenant:"—and thus the true mediator between God and man, our Lord Jesus Christ, the night before he suffered, took the cup of wine which he then ordained to be an outward sign of his own blood, and said, "This is my blood of the new covenant which is shed for many for the remission of sins."

Accordingly, in the Epistle to the Hebrews, St. Paul calls our Lord Jesus Christ the mediator of the new and better covenant, and his blood the blood of this covenant, and from thence draws this most alarming and awful warning, for such Christians as are not sincerely endeavouring to lead that peculiar and holy life which they so solemnly profess. "He that despised Moses' law died without mercy—of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and has counted for an unholy thing, (that is, has profaned) the blood of the covenant wherewith he was sanctified, and has done despite unto the Spirit of grace?"

into the mount, and be there : and I will give thee tables of stone, and a law, and commandments which I have written ; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua : and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you : and, behold, Aaron and Hur are with you : if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days : and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount : and Moses was in the mount forty days and forty nights.

CHAP. XXV.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an offering : of every man that giveth it willingly with his

heart ye shall take my offering.

8 And let them make me a sanctuary ; that I may dwell among them.

9 According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 ¶ And they shall make an ark of shittim wood : two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

16 And thou shalt put into the ark the testimony which I shall give thee.

17 And thou shalt make a mercy seat of pure gold : two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end : even of the mercy seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another.

toward the mercy seat shall the faces of the cherubims be.

21 And thou shalt put the mercy seat above upon the ark ; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

CHAP. XXVI.

30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

31 ¶ And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work : with cherubims shall it be made :

33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony : and the vail shall divide unto you between the holy *place* and the most holy.

34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*.

35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south : and thou

shalt put the table on the north side.

36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

CHAP. XXVII.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

CHAP. XXVIII.

AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

3 And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make ; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle : and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

15 ¶ And thou shalt make the breastplate of judgment with cunning work ;

17 And thou shalt set in it settings of stones, *even* four rows of stones :

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet ; every one with his name shall they be according to the twelve tribes.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim ; * and they shall be upon Aaron's heart, when he goeth in before the LORD : and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon

the mitre ; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts ; and it shall be always upon his forehead, that they may be accepted before the LORD.

CHAP. XXXI.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

CHAP. XXXII.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us ; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him.

2 And Aaron said unto them, Break off the golden earrings,

* “ The Urim and Thummim were something in the breastplate by which the mind and will of God was made known to the high priest, when he inquired in cases of difficulty. But we know not what this Urim and Thummim were, nor by what tokens and signs, nor in what manner the mind of God was made known.”—*Dr. Watts' Scrip. Hist. Chap. 5. Sect. 4.*

which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore, should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they

shouted, he said unto Moses, *There is a noise of war in the camp.*

18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.*

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink *of it.*

30 ¶ And it came to pass on the morrow, that Moses said unto the people, *Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.*

31 And Moses returned unto the LORD, and said, *Oh, this people have sinned a great sin, and have made them gods of gold.*

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the LORD said unto Moses, *Whosoever hath sinned against me, him will I blot out of my book.*

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee:

behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

35 And the LORD plagued the people, because they made the calf, which Aaron made.

CHAP. XXXIV.

AND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, *The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth,*

7 Keeping mercy for thou-

sands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O *LORD*, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

10 ¶ And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the *LORD*: for it is a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their images, and cut down their groves:

14 For thou shalt worship no other god: for the *LORD*,

whose name is Jealous, is a jealous God:

27 And the *LORD* said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the *LORD* forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the *LORD* had spoken with him in mount Sinai.

33 And till Moses had done speaking with them, he put a veil on his face.

34 But when Moses went in before the *LORD* to speak with him, he took the veil off, until he came out. And he came

out, and spake unto the children of Israel *that which he was commanded.*

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

CHAP. XL.

AND the LORD spake unto Moses, saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the first month in the second year, on the first *day* of the month, *that* the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his

sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the **LORD** commanded Moses.

20 ¶ And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the **LORD** commanded Moses.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the **LORD**; as the **LORD** had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the **LORD**, as the **LORD** commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the vail:

27 And he burnt sweet incense thereon; as the **LORD** commanded Moses.

28 ¶ And he set up the

hanging at the door of the tabernacle.

29 And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the **LORD** commanded Moses.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons washed their hands and their feet there at:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the **LORD** commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the **LORD** filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the **LORD** filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed

not till the day that it was taken up.

38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

THE THIRD BOOK OF MOSES, CALLED LEVITICUS.

We read in the book of Numbers, that God separated the tribe of Levi (to which tribe Moses and Aaron belonged) from the other tribes of Israel, that they and they only should minister in religious service.

There were three orders of religious ministers:—First, the high priest alone; then the priests; and lastly, all the rest of the Levites.

The first high priest was Aaron himself, and after his death, the eldest of his family, and so on in regular succession.

The office of the high priest was to oversee all the public worship, and to come nearer to God, (as it were,) by entering alone into the most holy part of the tabernacle on one particular day in the year, to perform some most sacred and special services described in the 16th chapter of Leviticus.

The priests were the rest of Aaron's sons and their posterity, (Exod. xl. 15.) Their chief business was to offer sacrifices and burn incense, and perform other services in the tabernacle, (but not in the *most* holy place,) and to instruct and pray for the people, and to bless them in the name of the Lord.

The Levites, that is, all the rest of the tribe of Levi beside the family of Aaron, were a lower order of religious ministers, whose business was to assist the priests by performing the lower services of the sanctuary, of which we shall read in the book of Numbers.

The book of Leviticus then, is so called, because it consists

chiefly of the laws relating to sacrifices and other religious services to be performed only by persons of the tribe of Levi.

The following selections from this book will be sufficient to convey some notion both of the outward ceremonies themselves and also of the design and spiritual signification of those ceremonies as made known to us by the Gospel.

And first it may be remarked in general, that these ceremonial ordinances answered these three important purposes.

1st. To keep the Israelites separate from all other nations.

2ndly. To impress upon their minds by their many washings and cleansings, the holiness required in them as the peculiar people of God, and to remind them continually by the sacrificing of innocent animals for the sins of men, that sin deserves death, and that their continual sins needed continual atonement and pardon.

3dly. To represent beforehand by types and figures that great sacrifice of the Son of God which was in due time to be accepted by God the Father as a satisfaction and atonement for the sins of the world.

The extracts following do not contain (excepting in one instance, that of the sixteenth chapter) *all* the minute directions for the rites and ceremonies which are selected as most instructive, but only those chief parts of them which are sufficient to answer the purposes above-mentioned, and to illustrate some important passages of the New Testament, especially in St. Paul's Epistle to the Hebrews.

CHAP. IV.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's

head, and kill the bullock before the **LORD**.*

5 And the priest that is anointed shall take of the bullock's blood; and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the **LORD**, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the **LORD**, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is *at* the door

of the tabernacle of the congregation.

11 And the skin of the bullock, and all his flesh,

12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.†

27 ¶ And if any one of the common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the **LORD concerning things** which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his

* The laying his hand upon the head of the animal that was to be sacrificed, was to express that his sin and guilt were laid upon the victim. So the prophet says concerning our blessed Saviour, “The Lord hath laid on him the iniquity of us all.”

† The bullock being the victim on which the sin and guilt of the offerer was laid, was first slain, to show that the penalty of sin is death, and then carried out of the camp of Israel, as being a polluted creature full of sin, namely, the sin of the offerer, which was taken off from him and laid upon the victim. And this helps us to understand that very strong expression of St. Paul's concerning our Saviour Christ, namely, that he, who knew no sin, was made *to be sin* for us,—received, as it were, into himself all our pollution as well as upon himself all our guilt—having *no* stain of pollution of his own—in order “that we might be made the righteousness of God in him.”

offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.*

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And the priest shall make an atonement for him, and it shall be forgiven him.

CHAP. V.

2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

3 Whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

5 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtle doves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

10 And the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

CHAP. VIII.

AND the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him, and the garments,

* If one of the *rulers* sinned through ignorance, he was to bring a *male*; it appears therefore that the female was appointed for the common people, as being of less value. The sin of a priest needed the greatest atonement, the ruler's the next in value, since their sin was worse than that of the common people, inasmuch as it was their business to set a good example, and to see that others did right.

and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

9 And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

14 And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

15 And he slew it; and Moses took the blood, and put

it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

18 ¶ And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed it; and Moses sprinkled the blood upon the altar round about.

30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

CHAP. IX.

AND it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering;

4 Also a bullock and a ram

for peace offerings, to sacrifice before the **LORD**; and a meat offering mingled with oil: for to day the **LORD** will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the **LORD**.

6 And Moses said, This is the thing which the **LORD** commanded that ye should do: and the glory of the **LORD** shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the **LORD** commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

15 ¶ And he brought the

people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.

18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about.

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the **LORD** appeared unto all the people.

24 And there came a fire out from before the **LORD**, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

CHAP. X.

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the **LORD**, which he commanded them not.

2 And there went out fire from the **LORD**, and devoured them, and they died before the **LORD**.

3 Then Moses said unto

Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

CHAP. XIV.

AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

3 And the priest shall go forth out of the camp; and the

priest shall look, and, behold, if the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean.

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

11 And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:

12 And the priest shall take

one he lamb, and offer him for a trespass offering before the **LORD**:

14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

CHAP. XVI.

AND the **LORD** spoke unto Moses after the death of the two sons of Aaron, when they offered before the **LORD**, and died;

2 And the **LORD** said unto

Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on the holy linen coat, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the **LORD** at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the **LORD**, and the other lot for the scape goat.

9 And Aaron shall bring the goat upon which the **LORD**'s lot fell, and offer him for a sin offering.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before

the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail:

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not:

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he

do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and

he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there :

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in the water, and afterward come into the camp.

27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp ; and they shall burn in the fire their skins, and their flesh.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And this shall be a statute for ever unto you : that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be

one of your own country, or a stranger that sojourneth among you :

30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

CHAP. XXIII.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.

3 Six days shall work be done : but the seventh day is the sabbath of rest, an holy convocation ; ye shall do no work therein : it is the sabbath of the LORD in all your dwellings.

4 ¶ These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the first month at even is the LORD's passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD : seven days ye must eat unleavened bread.

9 ¶ And the LORD spake unto Moses saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of

the first fruits of your harvest unto the priest:

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the first fruits unto the LORD.

22 ¶ And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: *I am the LORD your God.*

27 Also on the tenth day of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work

in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles for seven days unto the LORD.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook: and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the **LORD** your God.

44 And Moses declared unto the children of Israel the feasts of the **LORD**.

*From the 19th chapter of the Book of Numbers.**

AND the **LORD** spake unto Moses and unto Aaron, saying,

2 This is the ordinance of the law which the **LORD** hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And one shall burn the heifer in his sight:

6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the

midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any man shall be unclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

* These extracts from the Book of Numbers are inserted here because they contain nothing but a part of the ceremonial or Levitical law.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD ; and that soul shall be cut off from Israel : because the water of separation was not sprinkled upon him, he shall be unclean ; his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent : all that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel which hath no covering bound upon it is unclean.

16 And whosoever toucheth

one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel.

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave : *

* The 18th verse of this chapter explains a figurative expression in that penitential psalm of David, li—"Thou shalt purge me with *hyssop* and I shall be clean." As the person who has become unclean by touching a dead body, is made clean by the water of separation being sprinkled upon him "with a bunch of *hyssop* ;" so the Psalmist prays that God would cleanse his soul from the guilt and defilement of his sins ; and since in this very psalm he says, " thou desirest no sacrifice"—" thou delightest not in burnt offerings," it would seem that he was well aware that these ceremonial ordinances were figures of some real and effectual purification from *spiritual* defilement, that is, from sin.

How desirable it is that every Christian should be acquainted with such parts of the Levitical law as have been here selected for his notice, the following extracts from the 9th chapter of the Epistle to the Hebrews will sufficiently shew. "There was a tabernacle made, the first," (that is, the outer division,) "which is called the sanctuary ; and after the second vail," (for there was also a vail or curtain at the entrance into the *outer* tabernacle,) "the tabernacle which is called the holiest of all ;" (this the apostle

19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself; and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD:

the water of separation hath not been sprinkled upon him; he is unclean.

From the 28th Chapter of the Book of Numbers.

AND the LORD spake unto Moses saying,

2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye

presently after calls the *second* tabernacle, and then, after enumerating the things that were contained in this innermost and most holy part of the tabernacle, he goes on thus,) “Now when these things were thus ordained, the priests went always” (that is, every day of the year) “into the first tabernacle, performing the service. But into the second, went the high priest alone, once every year, not without blood, which he offered for himself and for the errors of the people.” (Lev. xvi.)

“ Which (tabernacle) was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience; which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation.. But Christ, being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands—neither by the blood of goats and calves but by his *own* blood he entered in, once, into the holy place,” (that is, he returned up to heaven as our high priest and mediator,) “ having obtained eternal redemption for us.”

“ For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God !”

observe to offer unto me in their due season.

3 And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

6 *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

9 ¶ And on the sabbath day two lambs of the first year without spot.

10 *This is* the burnt offering of every sabbath, beside the continual burnt offering.

11 ¶ And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks and one ram, seven lambs of the first year without spot;

15 And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

16 And in the fourteenth day of the first month *is* the passover of the LORD.

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*:

19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks and one ram, and seven lambs of the first year: they shall be unto you without blemish:

22 And one goat *for* a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the Lord:

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation, ye shall do no servile work:

27 But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

30 And one kid of the goats, to make an atonement for you.

CHAP. XXVI.

YE shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

3 ¶ If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And I will set my tabernacle among you: and my soul shall not abhor you.

12 And I will walk among you, and will be your God, and ye shall be my people.

13 I am the LORD your

God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

14 ¶ But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 ¶ And if ye walk contrary unto me, and will not hearken unto me; I will bring

seven times more plagues upon you according to your sins.

22 ¶ I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols,

and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of

you shall pine away in their iniquity in your enemies' lands ; and also in the iniquities of their fathers shall they pine away with them.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me ;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies ; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity :

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember ; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth

desolate without them : and they shall accept of the punishment of their iniquity : because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them : for I am the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God : I am the LORD.

46 These are the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

THE FOURTH BOOK OF MOSES, CALLED NUMBERS.*

CHAP. I.

AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the se-

cond year after they were come out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel after their families, by the house of their fathers, with

* The reason of the title of this book will be seen by reading the first chapter.

the number of their names, every male by their poll;

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their poll.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their poll, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, were forty and six thousand and five hundred,

23 Of the tribe of Simeon, were fifty and nine thousand and three hundred.

25 Of the tribe of Gad, were forty and five thousand six hundred and fifty.

27 Of the tribe of Judah, were threescore and fourteen thousand and six hundred.

29 Of the tribe of Issachar, were fifty and four thousand and four hundred.

31 Of the tribe of Zebulun,

were fifty and seven thousand and four hundred.

33 Of the tribe of Ephraim, were forty thousand and five hundred.

35 Of the tribe of Manasseh, were thirty and two thousand and two hundred.

37 Of the tribe of Benjamin, were thirty and five thousand and four hundred.

39 Of the tribe of Dan, were threescore and two thousand and seven hundred.

41 Of the tribe of Asher, were forty and one thousand and five hundred.

43 Of the tribe of Naphtali, were fifty and three thousand and four hundred.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and

all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

CHAP. III.

5 ¶ And the LORD spake unto Moses saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 And the LORD spake unto Moses saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn.

13 Because all the firstborn *are mine*; *for* on the day that

I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am the LORD*.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them,

16 And Moses numbered them according to the word of the LORD, as he was commanded.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males, from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (*I am the LORD*) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names,

from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

CHAP. VI.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel; and I will bless them.

CHAP. IX.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto

the children of Israel, that they should keep the passover

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

15 ¶ And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And so it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

CHAP. X.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the

place of which the **LORD** said, I will give it you: come thou with us, and we will do thee good: for the **LORD** hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the **LORD** shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the **LORD** three days' journey: and the ark of the covenant of the **LORD** went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the **LORD** was upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O **LORD**, unto the many thousands of Israel.

CHAP. XI.

AND when the people complained, it displeased the

LORD: and the **LORD** heard it; and his anger was kindled; and the fire of the **LORD** burnt among them, and consumed them that were in the uttermost parts of the camp.

2 And the people cried unto Moses: and when Moses prayed unto the **LORD**, the fire was quenched.

3 And he called the name of the place Taberah: because the fire of the **LORD** burnt among them.

4 ¶ And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the **LORD** was kindled greatly; Moses also was displeased.

11 And Moses said unto the **LORD**, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

16 ¶ And the **LORD** said unto Moses, Gather unto me seventy men of the elders of

Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the

fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

31 ¶ And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.

33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth, and abode at Hazeroth.

CHAP. XII.

AND Miriam and Aaron spake against Moses.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow; and

Aaron looked upon Miriam, and, behold, she was leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, Let her be shut out from the camp seven days, and after that let her be received in again.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

16 And afterward the people removed from Hazereth, and pitched in the wilderness of Paran.

CHAP. XIII.

AND the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran; all those men were heads of the children of Israel.

4 And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea, the son of Nun.

9 Of the tribe of Benjamin, Palti, the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsy.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain :

18 And see the land what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good cou-

rage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

21 ¶ So they went up and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron.

23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh ; and brought back word unto them, and unto all the generation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey ; and this *is* the fruit of it.

28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, and very great : and moreover

we saw the children of Anak there.

29 The Amalekites dwell in the land of the south : and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains : and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it ; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people ; for they *are* stronger than we.

CHAP. XIV.

AND all the congregation lifted up their voice, and cried ; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron : and the whole congregation said unto them, Would God that we had died in the land of Egypt ! or would God we had died in this wilderness !

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey ? were it not better for us to return into Egypt ?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes :

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us ; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land ; for they *are* bread for us : their defence is departed from them, and the LORD *is* with us : fear them not.

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people provoke me ? and how long will it be ere they believe me, for all the signs which I have shewed among them ?

12 I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they.

13 ¶ And Moses said unto the LORD, Then the Egyptians

shall hear it, (for thou broughtest up this people in thy might from among them ;)

14 And they will tell it to the inhabitants of this land : for they have heard that thou **LORD art** among this people, that thou **LORD art** seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

15 ¶ Now if thou kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the **LORD** was not able to bring this people into the land which he swear unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my **LORD** be great, according as thou hast spoken, saying,

18 The **LORD** is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

20 And the **LORD** said, I have pardoned according to thy word :

21 But *as truly as I live*, all

the earth shall be filled with the glory of the **LORD**.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice ;

23 Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it :

24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went ; and his seed shall possess it.

25 To morrow turn you, and get you into the wilderness by the way of the Red sea.

26 ¶ And the **LORD** spake unto Moses and unto Aaron, saying,

27 How long *shall I bear with* this evil congregation, which murmur against me ? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, *As truly as I live*, saith the **LORD**, as ye have spoken in mine ears, so will I do to you :

29 Your carcases shall fall in this wilderness ; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning*

which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But as for you, your carcases, they shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years.

34 After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.

39 And Moses told these

sayings unto all the children of Israel: and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD is not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

CHAP. XVI.

NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:

2 And they rose up before Moses, with certain of the children of Israel, two hundred

and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard it, he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 *Is it a small thing* that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers: thou also, and Aaron, each *of* you his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came

out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* of mine own mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

35 And there came out a fire from the LORD, and con-

sumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder: for they are hallowed.

38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brazen censers, where-with they that were burnt had offered; and they were made broad plates for a covering of the altar;

40 To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAP. XVII.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the

house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

5 And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron was among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

CHAP. XX.

THEN came the children of Israel, *even* the whole congregation, into the desert of

Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

22 ¶ And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his

garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son: and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

CHAP. XXI.

4 ¶ And they journeyed from mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much disengaged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against

thee, pray unto the **LORD**, that he take away the serpents from us. And Moses prayed for the people.

8 And the **LORD** said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

21 ¶ And Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's *high way*, until we be past thy borders.

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And Israel smote him with the edge of the sword, and possessed his land.

33 ¶ And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the **LORD** said unto Moses, Fear him not: for I

have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

CHAP. XXVI.

AND it came to pass that the **LORD** spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, from twenty years old, and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward;

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the **LORD** had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAP. XXVII.

12 ¶ And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto the people, as Aaron thy brother was gathered.

14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him:

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who

shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

CHAP. XXXII.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Even the country which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto

thy servants for a possession, and bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For when they went into the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save Caleb the son of Jephunneh the Kenelite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so; behold, ye have sinned against the **LORD**: and be sure your sin will find you out.

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth,

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man armed for war, before the **LORD** to battle, as my lord saith.

33 And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

CHAP. XXXV.

AND the **LORD** spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods and for all their beasts.

6 And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

9 ¶ And the **LORD** spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for he is a murderer*: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, where-with a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him to die*.

31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land until the death of the priest.

33 So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Desile not therefore the land which ye shall inhabit, wherein I dwell: for I the **LORD**

THE FIFTH BOOK OF MOSES, CALLED DEUTERONOMY.

CHAP. I.

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, *that* Moses spake unto the children of Israel, according unto all that the **LORD** had given him in commandment unto them;

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astareth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

CHAP. IV.

HEARKEN, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the **LORD** God of your fathers giveth you.

2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the **LORD**

your God which I command you.

5 Behold, I have taught you statutes and judgments, even as the **LORD** my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7 For what nation is *there so* great, who *hath* God so nigh unto them, as the **LORD** our God is in all *things that* we call upon him *for*?

8 And what nation is *there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

10 *Specially* the day that

thou stoodest before the **LORD thy God in Horeb,*** when the **LORD** said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain ; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12 And the **LORD** spake unto you out of the midst of the fire : ye heard the voice of the words, but saw no similitude ; only *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments ; and he wrote them upon two tables of stone.

14 ¶ And the **LORD** commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves ; for ye saw no manner of similitude on the day *that* the **LORD** spake unto you in Horeb out of the midst of the fire :

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth :

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the **LORD thy God** hath divided unto all nations under the whole heaven.

20 But the **LORD** hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore the **LORD** was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the **LORD thy God** giveth thee *for* an inheritance :

22 But I must die in this land, I must not go over Jordan : but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the **LORD your God**, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the **LORD thy God** hath forbidden thee.

24 For the **LORD thy God**

* Mount Horeb is the same as Mount Sinai.

is a consuming fire, even a jealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger :

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it ;

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice ;

31 (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32 For ask now of the days that are past, which were before

thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it ?

33 Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live ?

34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes ?

35 Unto thee it was shewed, that thou mightest know that the LORD he is God ; there is none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee : and upon earth he shewed thee his great fire ; and thou hearest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt ;

38 To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

39 Know therefore this day, and consider it in thine heart,

that the LORD he is God in heaven above, and upon the earth beneath : *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

CHAP. V.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

2 The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midst of the fire,

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came unto me, *even* all the heads of your tribes, and your elders ;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire : we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should

we die ? for this great fire will consume us : if we hear the voice of the LORD our God any more, then we shall die.

26 For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived ?

27 Go thou near, and hear all that the LORD our God shall say : and speak thou unto us all that the LORD our God shall speak unto thee ; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me ; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee : they have well said all that they have spoken.

29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever !

CHAP. VI.

NOw these are the commandments, the statutes, and the judgments which the LORD our God commanded to teach you, that ye might do *them* in the land whither ye go to possess it :

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of

thy life ; and that thy days may be prolonged.

3 Hear therefore, O Israel, and observe to do it ; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel : The LORD our God is one LORD :

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart :

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not.

11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards

and olive trees, which thou plantedst not ; when thou shak hast eaten and be full ;

12 Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

CHAP. VII.

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, nations greater and mightier than thou ;

2 And when the LORD thy God shall deliver them before thee ; thou shalt smite them, and utterly destroy them ; thou shalt make no covenant with them, nor show mercy unto them.

3 Neither shalt thou make marriages with them ; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods : so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them ; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou art an holy people unto the LORD thy God : the LORD thy God hath chosen

thee to be a special people unto himself, above all people that are upon the face of the earth.

CHAP. VIII.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live and multiply, and go in and possess the land which the **LORD** sware unto your fathers.

2 And thou shalt remember all the way which the **LORD** thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the **LORD** doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the **LORD** thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the **LORD** thy God, to walk in his ways, and to fear him.

7 For the **LORD** thy God bringeth thee into a good land,

a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

10 When thou hast eaten and art full, then thou shalt bless the **LORD** thy God for the good land which he hath given thee.

11 Beware that thou forget not the **LORD** thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the **LORD** thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end ;

17 And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God : for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish ; because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX: .

HEAR, O Israel : Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak !

3 Understand therefore this

day, that the LORD thy God is he which goeth over before thee ; as a consuming fire he shall destroy them, and he shall bring them down before thy face : so thou shalt drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hast cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land : but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land : but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness ; for thou *art* a stiffnecked people.

7 ¶ Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness : from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that

the **LORD** was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the **LORD** made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 And the **LORD** delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the **LORD** spake with you in the mount out of the midst of the fire in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, *that* the **LORD** gave me the two tables of stone, *even* the tables of the covenant.

12 And the **LORD** said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the **LORD** spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people.

14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the

mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and, behold, ye had sinned against the **LORD** your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the **LORD** had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the **LORD**, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the **LORD**, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the **LORD** was wroth against you to destroy you. But the **LORD** hearkened unto me at that time also.

20 And the **LORD** was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground it very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the **LORD** to wrath.

23 Likewise when the **LORD**

sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin.

CHAP. X.

AT that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim wood, and hewed two

tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

10 And I stayed in the mount according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, *and the LORD would not destroy thee.*

11 And the LORD said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens is the

LORD's thy God, the earth also, with all that therein is.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as it is this day.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

CHAP. XI.

18 ¶ Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him:

23 Then will the LORD drive out all these nations from be-

fore you, and ye shall possess greater nations and mightier than yourselves.

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse;

27 A blessing if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

CHAP. XII.

32 What thing soever I command you observe to do it: thou shalt not add thereto, nor diminish from it.

CHAP. XIV.

2 For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

CHAP. XVI.

OBSERVE the month of Abib, and keep the pass-over unto the LORD thy God:

for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee.

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

9 ¶ Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God, with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of

thine hands, therefore thou shalt surely rejoice.

16 ¶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

17 Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

CHAP. XVII.

2 ¶ If there be found among you, within any of the gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

6 At the mouth of two witnesses, or three witnesses, shall

he that is worthy of death be put to death ; *but at the mouth of one witness he shall not be put to death.*

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates : then shalt thou arise, and get thee up into the place which the LORD thy God shall choose ;

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire ; and they shall shew thee the sentence of judgment :

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee ; and thou shalt observe to do according to all that they inform thee :

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do : thou shalt not decline from the sentence which they shall shew thee, *to the right hand, nor to the left.*

12 And the man that will do presumptuously, and will not hearken unto the priest that

standeth to minister there before the LORD thy God, or unto the judge, even that man shall die : and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shall possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me ;

15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose : *one* from among thy brethren shalt thou set king over thee : thou mayest not set a stranger over thee, which *is* not thy brother.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites :

19 And it shall be with him, and he shall read therein all the days of his life : that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them :

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to the right hand, or to the left* : to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

CHAP. XVIII.

15 ¶ The Lord thy God will raise up unto thee a Pro-

phet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;*

16 According to all that thou

* It is certain that the Prophet here spoken of, is no other than our Lord Jesus Christ, because this prophecy is applied to him by St. Peter. (Acts iii. 22.) But the reader should observe how this appears from the prophecy itself, "The Lord thy God," says Moses, "will raise up unto thee a Prophet from the midst of thee, of thy brethren, *like unto me.*" Now Christ resembled Moses so as no other prophet ever did, in his mighty miracles, in his holding direct intercourse with God "face to face, even apparently, and not in dark speeches," visions or dreams, like other prophets, (see Numbers xii. 8, and Deut. xxxiv. 10,) and in his performing the offices of prophet, priest, lawgiver, "leader and commander unto the people." But there is another office in which Moses strongly resembled Christ, namely, that of mediator. In this office we have seen that he often obtained pardon for the people by his intercession. Not that we are to imagine that Moses, like Christ, had in himself any power or merits to make peace with God for the people, (for no human being ever received pardon, as the Scripture plainly teaches, but through the true and effectual Mediator Christ,) but still it pleased God to grant that pardon to the people of Israel upon the prayers of Moses, just as he granted it at other times, upon the sacrificing of bullocks and goats, but as these bullocks and goats resembled Christ as a sacrifice, so Moses resembled him as Mediator. In this office we have seen that at mount Sinai he alone went near to God, and received the law, which the people received from him; and afterwards he was the mediator in the confirming of that solemn covenant between God and the people, (Exodus xxiv.)

Now it is *this* office of Christ which seems chiefly pointed at in this prophecy. "The Lord thy God will raise up unto thee a Prophet from the midst of thee—like unto me. According to all that thou desiredst of the Lord thy God in Horeb,

desiredst of the **LORD** thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the **LORD** my God, neither let me see this great fire any more, that I die not.

17 And the **LORD** said unto me, They have well *spoken* that which they have spoken.

18 I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to

pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

CHAP. XIX.

WHEN the **LORD** thy God hath cut off the nations, whose land the **LORD** thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;

2 Thou shalt separate three cities for thee in the midst of thy land, which the **LORD** thy God giveth thee to possess it.

3 Thou shalt prepare thee a

saying, Let me not hear again the voice of the Lord my God, neither let me sec this great fire any more, that I die not." What is here referred to, is that petition of the people which Moses calls to their remembrance in the fifth chapter. " If we hear the voice of the Lord our God any more, then we shall die. Go thou near and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it and do it. And the Lord said unto me, I have heard the voice of the words of this people which they have spoken unto thee, they have well said all that they have spoken." (v. 25—28.)

Their petition that the most holy God would not speak to them in a direct and immediate manner, *but by a mediator*, met with God's approbation; and according to this prayer, Moses says to them, " The Lord thy God will raise up unto thee a prophet like unto me." And he then repeats God's approbation of that request for a mediator, with his promise that He would hereafter grant it, and an awful threat, that whosoever would not hearken unto the words which that prophet should speak in his name, it *should* be required of him.

way, and divide the coasts of thy land, which the **LORD** thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this is the case of the slayer, which shall flee thither, that he may live: Who so killeth his neighbour ignorantly, whom he hated not in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

8 And if the **LORD** thy God enlarge thy coast, then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the **LORD** thy God giveth thee for an inheritance, and so blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him

thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

CHAP. XXI.

22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the **LORD** thy God giveth thee for an inheritance.*

CHAP. XXIV.

17 ¶ Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take the widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the **LORD** thy God redeemed thee thence; therefore I command thee to do this thing.

* In reference to this law, St. Paul says, "Christ hath redeemed us from the curse of the law," (that is, from the curse to which we were liable for breaking the law,) "being made a curse for us, for it is written, Cursed is every one that hangeth on a tree, "(or on a cross.)

19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the **LORD** thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

IF there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to

be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, *and* not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.*

4 ¶ Thou shalt not muzzle the ox when he treadeth out *the corn*.

CHAP. XXVI.

AND it shall be, when thou *art* come in unto the land which the **LORD** thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the **LORD** thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the **LORD** thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the **LORD** thy God, that I am come unto the country which the **LORD** sware unto our fathers for to give us.

* Hence St. Paul, from the malicious cruelty of the unbelieving Jews, “five times received forty stripes save one;” 2 Cor. xi. 24;) as they always stopped short of the full number for fear of having missed one in the counting.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous *

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression :

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders :

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God :

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments : thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice :

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments ;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour ; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

CHAP. XXVIII.

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth :

* Rebekah, Jacob's mother, was the sister of Laban the Syrian, whose daughters Jacob married, and with whom he spent many years, during which time all his children (the fathers of the tribes of Israel) were born, excepting Benjamin, the youngest, who was born during Jacob's return to his father's house.

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

5 Blessed *shall* be thy basket and thy store.

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses

shall come upon thee, and overtake thee:

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall* be thy basket and thy store.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou gaest to possess it.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

32 Thy sons and thy daughters *shall* be given unto another people, and thine eyes shall

look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

36 The **LORD** shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the **LORD** shall lead thee.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the **LORD** thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the **LORD** thy God with joyfulness, and with gladness of heart, for the abundance of all things:

48 Therefore shalt thou serve thine enemies which the **LORD** shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The **LORD** shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand;

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the **LORD** thy God hath given thee.

53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the **LORD** thy God hath given thee, in the

siege, and in the straitness, wherewith thine enemies shall distress thee :

54 So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave :

55 So that he will not give to any of them of the flesh of his children whom he shall eat : because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear : for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law

that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD ;

63 And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you ; so the LORD will rejoice over you to destroy you, and to bring you to nought ; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest : but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind :

66 And thy life shall hang in doubt before thee ; and thou shalt fear day and night, and shalt have none assurance of thy life :

67 In the morning thou shalt say, Would God it were even ! and at even thou shalt say, Would God it were morning ! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.*

* This 28th chapter of Deuteronomy affords us *one* among the *many* satisfactory answers to that most deeply interesting of all possible questions—How do you know that the Bible is from God ?

Thus :—We know that the five books of Moses (called the Pentateuch) were written more than three thousand years ago, and before the Israelites were settled in the land of Canaan.

We also know that no uninspired human mind could, at that time, have foreseen that that people Israel would first conquer the nations of Canaan and take peaceable possession of their land, and become a settled, and for some time prosperous nation ; and yet in future times suffer the most horrible miseries from an invasion and siege, and then be scattered among all the nations of the earth in a state of wretched degradation ; *remaining still a peculiar people*, distinct from the nations among whom they should be dispersed ; and thus become, and continue through many ages, “ a proverb and a bye-word,” a “ sign and a wonder,” conspicuous to the notice of the world. These are the peculiar, and clearly specified, punishments denounced by Moses, shortly before his death, upon his own countrymen, in case of obstinate disobedience to the laws and precepts laid down for them in the Pentateuch.

These were certainly not circumstances that could have been foreseen by any power of human reason. They were certainly not among the common probabilities of human affairs, since among all the many histories of the different nations of the world, we read of nothing like them happening to any *other* nation whatever. Nor among all the pretended divinations of the heathen oracles do we find any such thing ventured upon. Moreover, they are such as, at the time when Moses wrote, would seem (to all *human* appearance) directly *opposed* to, and almost inconsistent with, the *main tenor* of all that he himself had written. For let us take a slight review of that history. It informs us that Almighty God, (whom it constantly represents as the one only God, whose will and designs no power can successfully thwart or annul,) had called out Abraham from the rest of mankind, and settled, (as it were,) by an unalterable promise, repeated to his son and his grandson, a peculiar blessing on him and on his “ seed for ever”—that a prominent, and apparently principal, part of the promised blessing was, that they should possess the rich land of Canaan, after

destroying its wicked inhabitants, and that there they should be the peculiar people of God, quite distinct from all other nations, (one of the main features of the history being God's providential care to keep this people separate from all others.) It tells us, that, though it pleased God to defer bringing them to the promised land till four hundred and thirty years after the first promise was made to Abraham, and though at the end of that period, when he began to bring them towards it, he delayed the actually bringing them into it for forty years longer, till another generation had passed away, "because of their unbelief"—yet, that so unalterable was his promise, that now at length, at the time when Moses wrote the book of Deuteronomy, they were actually on the point of taking possession of it; they are at *this* time repeatedly called the "holy people" of God. Observe the concluding words of the twenty-sixth chapter. "The Lord hath avouched thee *this day* to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments, and to make thee *high above all nations* which he hath made, *in praise, and in name, and in honour, and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.*" It will hardly, then, be said by the most determined objector, that the denunciations of misery, ignominy and ruin, which take up fifty-four verses of the twenty-eighth chapter, were the *conjecture* of the writer of this history.

It only remains, then, now to see whether they have been strictly fulfilled; for if so, we have on this one ground—namely, the foreknowledge, infinitely surpassing human power, which is evinced in this prophecy—reason enough to be satisfied that the Bible is from God; and as to this part of the subject, it can hardly be necessary even to *state* any thing so notorious and indisputable, as that these Israelites, under their present name of Jews, are at this day, and have been for eighteen hundred years, fulfilling this astonishing prediction to the very letter.

First, We find them, (notwithstanding the desolating slaughters which have at different times "left" them comparatively "few in number,") still a distinct and numerous people, yet

having no country of their own, but scattered throughout every quarter of the globe, mixing with the inhabitants of its various countries, yet keeping themselves as distinct,—sharing probably as little, with the other inhabitants, in that feeling which we attach to the words *my native land*—as if they were foreigners, brought thither only by their traffic.

Secondly, Lest it might ever be thought that this their singular lot, of dispersion, was not a judgment from God, but a voluntary desertion of their own land, the prophecy specifies the precise event by which it should be brought about; namely, an invasion which should lay their country in ruins, and a siege that should be signalized beyond other events of the like nature, by the most horrible and unparalleled sufferings from famine; nor is there any thing now passing in the world, more certainly known, than that this, their present vagrant state, did commence by exactly such an invasion and such a siege, happening about one thousand five hundred years after the death of Moses.

But, thirdly, lest even *this* should not be sufficient to make it evident to the world that this dispersed state of the Jews is a punishment inflicted on them by God; there is another circumstance mentioned in the prophecy, of a most peculiar and decisive nature; namely, that they should “become a proverb and a bye-word among all nations, whither the Lord should lead them”—that contempt and insulting scorn should so follow them, as to be in a manner identified with their very name: and where is the other nation—where is even the *mention* of any other nation, (among the many that have been invaded, conquered, oppressed, extirpated,) that has shared with the Jews in *this* species of degradation? This is clearly a badge of ignominy which has distinguished them from *all* others in a manner that can hardly have escaped the notice of the most thoughtless.

But once more—They were to be “an astonishment,” “a sign and a wonder”—and why is it that the reader’s attention is at this moment called to them? Is it not, precisely, because they are “a sign and a wonder”—a kind of standing miracle,

CHAP. XXIX.

THESE are the words of the covenant, which the **LORD** commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, Ye have seen all that the **LORD** did before your eyes in the land

of Egypt unto Pharaoh, and unto all his servants, and unto all his land ;

3 The great temptations which thine eyes have seen, the signs, and those great miracles :

4 Yet the **LORD** hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness : your clothes are not waxen old upon

submitted to his consideration, as affording a proof of the divine authority of Scripture? for, whether he allow the *force* of this proof or not, one thing is certain, that if they were not looked upon as a wonderful "sign" of the hand of God, by the hundreds of thousands whose common sentiments and thoughts are here expressed, they would not be thus mentioned.

The fulfilment, then, of the prediction is unquestionable ; that it was written above three thousand years ago, is not indeed here *shown*, because there can be little danger of its being seriously questioned, and the certainty of it, though easy to prove, would be tedious here to enlarge upon : that any human mind, uninspired, could at that time have foreseen the things predicted, is plainly impossible : and least of all, will it be thought that the writer of the Book of Deuteronomy, if he were a deceiver, (as he must have been, if he had not supernatural communications from God,) would have been disposed to conjecture or predict things apparently so opposite to the main tenor of his own writings.

The conclusion, then, is, that we have abundantly sufficient ground, from the notorious and long-continuing fulfilment of this great prophecy, to revere the books of Moses as the words of Him whose "counsel" must ever "stand," and who "will fulfil all his pleasure."

you, and thy shoe is not waxen old upon thy foot.

9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

18 Lest there should be among you man, or woman or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine

heart, to add drunkenness to thirst:

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;

23 And that the whole land thereof is brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

24 Even all nations shall say, Wherefore bath the LORD done thus unto this land? what meaneth the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought

them forth out of the land of Egypt:

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children for ever, that *we may do all the words of this law.*

CHAP. XXX.

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 If any of thine be driven

out unto the utmost *parts of heaven*, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

11 ¶ For this commandment which I command thee this day, it *is not hidden from thee, neither is it far off.*

12 It *is not in heaven*, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is it beyond the sea*, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is very nigh unto thee*, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, I have set before thee this day life and good, and death and evil ;

19 I call heaven and earth to record this day against you, *that I have set before you life and death, blessing and cursing : therefore choose life, that both thou and thy seed may live :*

20 That thou mayest love the LORD thy God, *and that thou mayest obey his voice, and that thou mayest cleave unto him : for he is thy life, and the length of thy days : that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.*

CHAP. XXXI.

AND Moses went and spake these words unto all Israel,

2 And he said unto them, I *am* an hundred and twenty years old this day ; I can no more go out and come in : also the LORD hath said unto me, Thou shalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, *and he will destroy these nations from before thee, and thou shalt possess them : and Joshua, he shall go over before thee, as the LORD hath said.*

4 And the LORD shall do unto them as he did to Sihon

and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not, nor be afraid of them : for the LORD thy God, he *it is* that doth go with thee ; he will not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage : for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them ; and thou shalt cause them to inherit it.

8 And the LORD, he *it is* that doth go before thee ; he will be with thee, he will not fail thee, neither forsake thee : fear not, neither be dismayed.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law,* and put it in the side of

* "This book of the law," means all the writings of Moses,

the ark of the covenant of the **LORD** your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the **LORD**; and how much more after my death!

28 ¶ Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the **LORD**, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAP. XXXII.

GIVE ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the **LORD**: ascribe ye greatness unto our God.

4 *He is* the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

5 They have corrupted themselves, their spot is not the spot of his children: *they are* a perverse and crooked generation.

6 Do ye thus requite the **LORD**, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy

namely, "the Books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy;" as to the few last words recording his death, they may have been added by Joshua, or Samuel, or some other prophet, for none but inspired writers were ever allowed to add to the sacred Scriptures.

elders, and they will tell thee.

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For the LORD's portion is his people ; Jacob is the lot of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness ; he led him about, he instructed him, he kept him as the apple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings :

12 So the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields ; and he made him to suck honey out of the rock, and oil out of the flinty rock ;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat ; and thou didst drink the pure blood of the grape.

15 ¶ But Jeshurun waxed fat, and kicked : thou art waxen fat, thou art grown thick, thou art covered *with fatness* ; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 They sacrificed unto devils, not to God ; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of the Rock *that begat* thee thou art unmindful, and hast forgotten God that formed thee.

19 And when the LORD saw it, he abhorred *them*, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end *shall be* : for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealousy with *that which is* not God ; they have provoked me to anger with their vanities : and I will move them to jealousy with *those which are* not a people ; I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them ; I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction : I will also send the teeth of beasts upon them,

with the poison of serpents of the dust.

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men :

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand is high, and the LORD hath not done all this.

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 O that they were wise, *that* they understood this, *that* they would consider their latter end !

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up ?

31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah : their grapes *are* grapes of gall, their clusters *are* bitter :

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 Is not this laid up in store with me, *and* sealed up among my treasures ?

35 To me *belongeth* ven-

geance, and recompence ; their foot shall slide in *due* time ; for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted.

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings ? let them rise up and help you, *and* be your protection.

39 See now that I, *even* I, *am* he, and *there is* no god with me : I kill, and I make alive ; I wound, and I heal : neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh ; *and that* with the blood of the slain and of the captives, from the beginnings of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people : for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be

merciful unto his land, and to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel :

46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it is not a vain thing for you ; because it is your life : and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.

48 And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho ; and behold the land of Canaan, which I give unto the children of Israel for a possession :

50 And die in the mount whither thou goest up, and be gathered unto thy people ; as Aaron thy brother died in mount Hor, and was gathered unto his people ;

51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin ; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before thee ; but thou shalt not go thither unto the land which I give the children of Israel.

CHAP. XXXIV.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead unto Dan.

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed : I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor : but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses was an hundred and twenty years old when he died : his eye was not dim, nor his natural force abated.

8 ¶ And the children of Is-

rael wept for Moses in the prophet since in Israel like unto plains of Moab thirty days : so Moses, whom the LORD knew the days of weeping and mourning for Moses were ended, face to face,

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom ; for Moses had laid his hands upon him . and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

The reader should now pause, to take a slight review of this short course he has run, through the most ancient writing in the world, the Pentateuch (or five books) of Moses. We have already briefly noticed some of its striking evidences of divine authority ; but if the memory retains, or can recall by reflection, what may be called its effect as a whole, it will be seen in a still stronger light, how far it rises above all possibility of having been the production of human artifice.

The following observations, then, are designed to assist such reflection, by pointing out some of its most striking features, which we could not so well stop to notice on our way with the attention they demand.

In the first place, it is necessary to have some real notion of its *antiquity* ; that is, not merely to know that the books of Moses were written 3280 years ago, but to have some general idea what mighty changes have taken place in the world since that time, as the only way by which we can form a real notion of time, is by the events which pass in it. When we look at the ruins of an ancient castle, knowing by experience by what slow degrees stone walls are worn away, we see what time has been *doing*, and therefore have at once an idea of their antiquity ; and thus, to have a real notion of the antiquity of the books of

Moses, we must be enabled to judge what vast revolutions have been brought about in the world since they were written.

Of course no attempt can here be made to give any account of those vast, but gradual, revolutions which have taken place in the lapse of three thousand years, but merely to enable every reader to see that they *must* have taken place since these books were written. As for the reader who needs not this kind of information, he must, for that very reason, know its usefulness to those who *do* need it, and therefore will not be impatient at an attempt to afford it to them.

We know, then, by our own experience, that mighty empires do not rise to their greatest power *suddenly*, but by causes of slow and gradual operation; now, at the time when Jesus Christ was born, the greatest empire, by far, that ever existed in the world, that of heathen Rome, was at its highest pitch of power, wealth, and glory; and as to extent, it had no other limits but those of nature; the Romans having literally extended their dominion over all the known and habitable world; that is, over every part of the world that was then deemed worth penetrating into. Witness the words of the Jewish general, Josephus, when persuading his countrymen, at the siege of Jerusalem, to surrender to the Romans. “It is proper, indeed, to disdain inferior masters, but not those who have all things under their dominion; for what region is there that has escaped the Romans, except such as is useless through extreme heat or cold?”

Of course, then, in any history of public transactions (or in any book that did but frequently *refer* to public matters,) written at that time, or near it, there could not but be some passages implying this universal dominion of Rome; at least implying the dominion of Rome in that country, wherever it might be, where the transactions recorded, or referred to, were said to have been carried on; accordingly, in the New Testament we find a considerable number of such passages, as, for example, that Christ’s being born at Bethlehem, though his parents lived at Nazareth, was in consequence of their being obliged to go up to the city of Bethlehem to have their names enrolled, according to a decree issued by Augustus Cæsar, the Roman emperor,

"that all the world should be taxed." And again in that passage, where we find that the current coin of Judea was stamped with "Cæsar's image and superscription," and that in paying the tribute money (or tax) the Jews did but "render unto Cæsar the things which were Cæsar's." Now, in the Old Testament, which consists of the public records of the Jews, greatly venerated by the whole nation, and at the same time, constantly under the public eye, (guarded therefore by every thing that can ensure a book from being corrupted by alteration, or contaminated by any addition not perfectly known to be authentic,) we have a register of public, national events, marking the course of time to a thousand years after the books of Moses must have been written; because, through the whole course of those thousand years, we see that the laws and institutions, and public customs (we might say, the very *existence*) of the Jewish people, prove the *prior* existence of the books of Moses, in the same manner as the universal conformity of the whole English nation to an act of Parliament, proves the prior *existence* of that act. Yet, even in the *latest* writing of the Old Testament, we do not find a single passage from which we could gather that there was ever such a people as the Romans in *existence*; which therefore makes it evident, in a manner to our *very sight*, what a vast change must have taken place in the state not of one nation only, but of the world, between the time of the *latest* writer of the Old Testament (which was above a thousand years after the death of Moses) and the time of the birth of Jesus Christ, when Augustus Cæsar was emperor of the world.

It will not be supposed that these observations have been made by way of *proving* the antiquity of the books of Moses; this is perfectly ascertained by the learned in other ways, to a much greater accuracy than what has here been said can reduce it; the intention here has only been to enable every reader easily to understand and believe with what perfect certainty it is ascertained, in order that there might be nothing to prevent his feeling the force of that great evidence of the divine authority of Scripture, to which it is the principal object of these remarks to direct his attention.

That conspicuous feature in the history of the world, that great ever-visible rock (as we may call it) in the ocean of past ages, the high temporal glory of heathen Rome, assigning to every thing that is decidedly on the *other* side of it, the certain distance of at least two thousand years, enables us to perceive at once what a great length of time *must* have passed between the age of Moses and even the first appearance of the Christian religion.

This was 1450 years, and it was during the *last* half of this period that the world made its great advances in all human civilizing knowledge—in all those arts and sciences which tend to refine the mind, to improve society, and above all, to produce good and useful books, and consequently to rectify the notions, taste and feelings of men, on all subjects. Of this ancient “march of intellect,” the learned are now perfectly capable of judging, from the books written in those times, which are still preserved to us; and as we are now rather trespassing on learned ground, we had better have recourse to the words of one who was competent to speak on such subjects.* “The best writers,” says he, “in those languages (the Greek and Roman) flourished in those happy times, when learning and all the polite arts were come to their perfection and standard.” The *Greek* writers here spoken of, lived, most of them, above a thousand years after Moses. Of the *Roman* writers he says, in another place, “‘The best authors in the *age of Augustus* (the Roman emperor) enjoyed happy times and plentiful circumstances, *that was the golden age of learning.*’ Yet, observe, at the very highest pitch of this improvement—this advance of the world in human wisdom—when books of taste and feeling were written, which, in their own way, have never since been equalled, the notions which were entertained, and are now found in the very best of these books, on *that* subject which is of all others the most calculated to excite careful investigation—the communications said to have been made to man by higher and invisible powers,—are all now looked upon with the same degree of credit as we pay to the absurd fables of Indian superstition; whereas

* Blackwall on the Classics.

the esteem and veneration of the most enlightened nations of the world for these writings of Moses, with their whole chain of miraculous history (written a thousand years before the dawn of that age, "when learning and all the polite arts were come to their perfection and standard") is at this day, at least, as great as ever; and the extent to which they are multiplied and spread, by printing and translation (owing to their being venerated now, as they were by the Israelites "on the plains of Moab," as a real communication from God) far greater than in any former age whatever.

This, however, though it certainly calls for the serious attention of every one that questions the divine authority of these writings, whose effectual influence upon the minds of men has thus outlived all the great changes of human affairs, and in this present age (which we may call, in comparison of all preceding ones, the age of reason, liberty and truth) stands higher and firmer than ever; still we must not say that it amounts to *proof* of their divine authority; we will only repeat that it strongly claims the attention of the sincere inquirer after truth.

But it also *directs* our attention to something much more worthy of being looked into with the deepest interest. Not any conjectural argument, but a direct and full proof, that whatever human hand was employed to *write* these books of Moses, Omniscience and Omnipotence could alone have been their *Author*.

This unfading glory of these writings, never changing but to increase — "to ride on because of the word of truth;" this victorious subjugation of the principal nations of the world (the principal nations *now*, which leaves little doubt but the time will come, when it will be said *all* nations) to the acknowledging of these ancient Jewish records as the word of the one only God, is not only, in itself, a strong *argument* both of divine authority and divine support, but it affords the actual *proof*, in a far more wonderful evidence of "foreknowledge absolute," than that which was noticed above, in Deut. xxviii.

It has been before observed how it fulfils (or rather is daily more and more fulfilling) the promise made to Abraham, "that

he should be the father of *many nations*,” and that in him “ all the families of the earth should be blessed ;” and repeated to Jacob (Israel), Gen. xxviii. 14. in these words, “ Thou shalt spread abroad to the west and to the east, and to the north and to the south, and in thee and in thy seed shall all the families of the earth be blessed. It has been before noticed how wonderfully these ancient predictions are receiving their fulfilment, in the fact, that at this day the principal nations of the world, by their national religion, acknowledge themselves children of Abraham—acknowledge that they are only saved by being Christ’s, and that “ if they be Christ’s, then are they Abraham’s seed”—“ the Israel of God,” and *so** “ heirs according to the promise.”

But let us now consider this great prophecy more attentively, first with regard to the circumstances under which it was written, and then with regard to the *means* by which alone its fulfilment has been in such great measure accomplished. For there are *three* steps to be observed in this great evidence which we are now considering. The first, or *lowest* degree, affords a satisfactory proof that the Bible is from God; the second raises that proof to a still higher degree of certainty; and the third (which is in fact the addition of *another*, and still more wonderful, instance of foreknowledge) brings such a fresh accession of evidence as—we will only say—*illustrates* these words, “ if they hear not Moses and the prophets”—if they will not acknowledge the divine power manifested by comparing Moses and the

* It should be remembered, when we apply to ourselves the comfortable promises of God’s favour and blessing, which abound in the writings of the Jewish prophets, and were delivered primarily for the comfort of the faithful few among the Israelites, that our title to these promises is only as being “ Abraham’s seed ” by adoption, and so included in the “ everlasting covenant,” (Gen. xvii. 4. 7,) by which God promised that Abraham should be the father of *many nations*, and at the same time promised “ to be a God to him and to his seed after him”—his seed either original or by adoption—“ to all generations.” This is that covenant that was made with Abraham on account of his *faith*, before the legal token was given, and into which *all* are received who “ believe on him that raised up Jesus our Lord from the dead.” See pages 22, 23.

prophets with the present great conspicuous features of the world, “neither would they be persuaded though one rose from the dead.”

The first, or lowest degree, is that which has been already stated—the prophecy first given by Moses in the passages from Genesis, above mentioned, but afterwards so repeatedly, so confidently, so triumphantly proclaimed in the Psalms, and by the later prophets, that the nations of the world should be brought to acknowledge the God of Abraham and of Israel to be the only God. The first and lowest degree of this glorious evidence is the fact that these prophecies were *then* written, and that we *now see* their fulfilment; but let us not forget the *circumstances* under which they were written—that they were written at a time when all the nations of the world, except the Israelites, had their own peculiar idolatry, to which they were so strongly attached, that we find the prophet Jeremiah appealing to that firm attachment of the heathen nations to their own respective gods, to show in a still stronger light the wickedness of the Jews in forsaking the true God. “Consider diligently, and see if there be any such thing: Hath a nation changed their gods? which are yet no gods; but my people have changed their glory for that which doth not profit.” What likelihood could there be, then, to any *human* eye, that these nations would ever give up their favourite idolatry, to worship *only* the God of Israel? But farther, there was one principal circumstance in the religion of the Israelites which very greatly increased the improbability (indeed, humanly speaking, rendered it an impossibility) that the great nations of the world would ever be converted to it, namely, that its three great feasts were *only* to be held at Jerusalem, nor was any temple, or even *altar*, to be built anywhere else. Now the very idea of distant heathen nations deserting their own temples, and going, as pilgrims, to Jerusalem, acknowledging not only that there was but one God, but only one *temple* in the world, and that at Jerusalem—speaks its own impossibility, except by a miraculous interposition of divine power. Yet such were the circumstances under which the great fact was so confidently

foretold, that the nations of the world would be brought to worship only the God of Abraham—decidedly the greatest and most important change that has taken place in the world since the deluge ; though, under such circumstances, it is not easy to conceive how it *could* have been accomplished. But we now know that God never designed that it should be accomplished under *such* circumstances ; no, a vast *change* was first to be wrought in the worship of the God of Abraham, before the nations of the world were to be converted to it. And this brings us to our *second* step (or degree of evidence)—that which raises the proof of divine authority in this branch of prophecy to a much higher degree of strength, namely, that the *means* by which its fulfilment has been effected was an entirely *new* doctrine, which did not appear in the world till fourteen hundred and fifty years after the time of Moses, a thousand after the Psalms above mentioned were written, and seven hundred and fifty after the most clear and copious of the later prophecies on the same subject—those of Isaiah. For,

Had the great work of the conversion of the Gentiles been accomplished by any thing existing, or of which there was any *appearance*, at the time when the predictions of it were written ; for example, had it been the preaching of the law of Moses, supported and sanctioned by the miraculous facts recorded in the Pentateuch—had it been that the old Jewish religion was at last embraced by the nations of the world, it would indeed even *then* have been proof enough to take away any *reasonable* doubt of its coming from God; but yet, in that case, an objector *might* say that the prediction, though it was fulfilled, did not bring *full* proof of divine foreknowledge ; he might say that the same person who had skill to establish such a religion among his own countrymen, had also the sagacity to foresee that it would, in time, work its own way in the world—that the doctrine of one Almighty God was so evidently superior to the heathen notions, that when the world began to improve in “learning and the polite arts,” its superiority would be discerned and acknowledged ; and that, as the Jewish religion alone had that doctrine, it would be received, as having that mark of divine origin.

But how widely different was the event from this! Observe, it was fourteen hundred and fifty years after the establishment of the Jewish religion, that heathen Rome had the world under its wings; its luxurious idolatry revelling in splendid temples in Europe, Asia, and Africa, while the religion of the Jews was confined to the despised people of one part of a Roman province. So little were the Jews or their religion likely to do for the conversion of the Gentiles.

This, then, was the state of the world—heathenism thus established with all the strength of *unity*, as well as of wealth, power, and splendour—Satan's kingdom no longer divided against itself, but thoroughly settled under one head, to which all the inferior parts peaceably submitted. Learning (now in its “golden age,”) instead of resisting or exposing the folly and vices of idolatry, lending all its powers to support, and, as it were, consecrate them by the most refined and exquisite poetry, when, all at once, the long promised conversion began, and “Satan,” (heathenism,) “like lightning,” (with such rapidity did the work go on,) “fell from *heaven*”—from the highest point to which, in his long reign, he had ever attained. And by what visible means? By the preaching of a *new* doctrine, founded on a *new* series of facts; not facts said to have taken place a long time before, and when there was little communication between one part of the world and another; but said *then* to have taken place before the eyes of multitudes, in a populous and important part of the Roman empire; affording therefore the twofold security against imposition or credulity, the jealous watchfulness of the Jews, and the constant superintendence of the more polished Romans—a doctrine so very far removed from all probability that any Jew would ever have invented it out of the Law of Moses or any of their prophets, that their unconquerable attachment to that law, and their deep-rooted and universally adopted notions of the predictions of those prophets, were the very cause of their deadly hatred to the new doctrine, and to every one that preached or received it.

But what! Did not the writings of Moses testify of Jesus? Did not our Lord say to the Jews, “Had ye believed Moses,

ye would have believed me, for he wrote of me?" Did he not "expound to his disciples, in all the Scriptures, the things concerning himself," and shew them "that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning him?" He did; and of this we shall speak presently; but observe the words that follow those last quoted: "*Then opened he their understandings, that they might understand the Scriptures.*" If after he had fulfilled them before their eyes, they still needed to have their understandings opened, before they could discern how he had fulfilled them—If Peter, after he had been so long with Jesus, and had seen so much to show him that Christ's kingdom was not to be a temporal one, was still so unprepared to believe that their promised Messiah was to suffer and die before he entered into his glory, that when Jesus himself told him of it, "he began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee." Nay, if the Jews, as a nation, to *this day*, reject the Christian interpretation of their prophets, though they have actually *seen* the great work of the conversion of the Gentiles in such great measure accomplished—how utterly absurd would it be to suppose that they would ever have foreseen or *invented* that interpretation!

It is plain, then, that *that* which has been the only means of fulfilling the great prophecy, that the nations of the world should acknowledge the God of Abraham as the only God, was something which did not appear in the world till many hundred years after the prophecies were written, and of which not the remotest idea could have been formed by man, till it did appear.

But this, then, brings us at once to that other and still more wonderful instance of foreknowledge, which is the third and highest degree of this proof that the Bible is from God. For that a very full and clear idea of the Christian religion must have been formed in some mind, before the Pentateuch could have been written, (although not so unfolded as to have been seen by man till that religion appeared in the world, is *now* as plainly visible to every one who will diligently compare that

religion with the writings of Moses, as that a *substance* must exist before its *shadow*; and all that has been said hitherto in these observations, has been chiefly for the sake of calling the reader's attention to *this* evidence in its own place and force; for if there be any thing that we may without difficulty believe to have been contemplated by the Divine Mind before the foundation of the world, and to have formed the subject of prophetic communications from God to man, it is *that* which was to be the efficient means of restoring the worship of the one Almighty God, in spirit and in truth, among those many nations of the world, which for thousands of years (through man's inexcusable departure from that worship) lay under the miserable darkness of heathenism. This was the Christian religion, and in order to see that this religion was certainly contemplated by the mind to which the books of Moses owe their existence, we have only to compare some of its principal and peculiar doctrines with certain passages in those books, which correspond with them.

This is a task which the reader should diligently perform for himself; the following, however, may serve as examples, and are abundantly sufficient to mention here.

We read in Genesis, chap. iii. that the seed of the woman should bruise the head of the serpent, who had caused sin and death. The Christian religion teaches that one born of a virgin came to "destroy him that had the power of death, that is, the devil."

We read in Genesis, chap. xxii. that in "the seed of Abraham all nations shall be blessed." The Christian religion teaches that one, directly descended from Abraham, is the Saviour of the world. And in point of *fact*, (though this is quite *another* argument,) the belief of this religion has already, even in *this* world, been a substantial blessing to millions.

We read in Genesis, chap. xv. that believing in the Lord was "counted to Abraham for righteousness." The Christian religion teaches that "man is justified by faith."

We read, chap. xvii. that Abraham shall be the father of many nations. The Christian religion has caused the principal

nations of the earth to profess that, being Christ's, "they are Abraham's seed."

The twenty-second chapter of Genesis being publicly read as the first lesson in our service, on the day when we commemorate the principal distinguishing doctrine of Christianity, its application need not be a *second* time mentioned here.

We read in Exodus, chap. xii. that the sprinkling of the blood of a lamb upon their houses saved God's people from destruction. "Behold the Lamb of God that taketh away the sin of the world."

We read again, chap. xv. "Thou, in thy mercy, hast led forth thy people, which thou hast *redeemed*, thou hast guided them in thy strength unto thy holy habitation."—"Thou shalt bring them in, and plant them in the mountain of thine inheritance; in the place, O Lord, which thou hast made for thee to dwell in." Words which apply at least *as well* (if not far better) to that which Christians believe, as to any thing that ever happened to the nation of whom they were originally spoken. Compare these words, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory."

We read in Exodus, chap. xxviii. that this people of God had one high priest, who was to "bear the names of the children of Israel in the breast-plate upon his heart, when he went into the holy place, for a memorial before the Lord continually." And on his forehead he had a plate of gold, inscribed "Holiness to the Lord;" and it was to be on his forehead, that he might "bear the iniquity of the holy things," (that is, take away all defilement from the offerings of the people,) "that they may be accepted before the Lord." What is there in the gospel itself that illustrates, more than these words do, the doctrine of "a great high priest," and intercessor, "who is passed into the heavens," and pleads for those who believe on him, that their sins may be forgiven, and their imperfect offerings, of prayer, praise, and obedience, accepted. "We have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins."

Almost all the book of Leviticus inculcates this one doctrine; that sin, to be pardoned, must be atoned for by blood, that is, by the sacrifice of life—that “without shedding of blood is no remission,” but that sin is taken away by being imputed to the victim whose blood is shed. Yet no blood is mentioned but the blood of bullocks, goats, &c. The gospel teaches that “the blood of Jesus Christ, the Son of God, cleanseth us from all sin.”

These Mosaic rites bear the marks of the want of some “good thing *to come*,” upon the very face of them; for we find that the high priest himself, who was to take away defilement from the offerings of the people, “needed first to offer sacrifice for his *own* sins.” Compare Hebrews vii. 26, 27, with Levit. xvi. 1, &c. It might be well to read here carefully the ninth and tenth chapters of the Epistle to the Hebrews, and still better to read to the end.

In the book of Numbers, we find, that when the people had grievously sinned, “the Lord sent fiery serpents among them, which bit the people, and much people of Israel died;” and when Moses interceded for them, he was commanded to make the likeness of a serpent, in brass, and put it up in the view of the people; “and it came to pass, that if a serpent had bitten any man, when he looked upon the serpent of brass he lived.” The Christian religion teaches, that the holy Son of God was “lifted up” upon a cross, “in the likeness of sinful flesh”—was “made to be sin for us,” that “whosoever believeth on him might not perish, but have everlasting life.” And experience declares that the effect of believing this is *actually* that the disorders of human nature are healed, and the soul both purified and comforted.

In the book of Deuteronomy we read, that when the people prayed that God would not speak to them *directly*, (or *immediately*,) but through Moses as a Mediator, God highly approved of this request, and afterwards promised that, *according to this request*, he would “raise up unto them a prophet, like unto Moses,” who acted for forty years as lawgiver, leader, mediator, and advocate. No other prophet was ever raised up

like unto Moses in these respects, except our Mediator Jesus Christ.

These instances, then, are sufficient to show that there is such a correspondence between the books of Moses and the Christian religion, as completely proves that that correspondence was *designed* before those books were written; and if so, by *whom* was it designed? It is plain there can be but one answer—the almighty and eternal God.

THE BOOK OF JOSHUA.

CHAP. I.

NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn

not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

18 Whosoever *he be* that doth

rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

CHAP. II.

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and bid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued af-

ter them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the **LORD** hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard how the **LORD** dried up the water of the red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the **LORD** your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the **LORD**, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered

her, Our life for your's, if ye utter not this our business. And it shall be when the **LORD** hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And

she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found them not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly the **LORD** hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

CHAP. III.

AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the **LORD** your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which

ye must go: for ye have not passed *this* way heretofore.

5 And Joshua said unto the people, Sanctify yourselves: for to-morrow the **LORD** will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the **LORD** said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the **LORD** your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold the ark of the covenant of the **LORD** of all the earth passeth over before you into Jordan.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the

ark of the **LORD**, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) 16 That the waters which came down from above stood *and* rose up upon an heap, and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the **LORD** stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAP. IV.

AND it came to pass, when all the people were clean passed over Jordan, that the **LORD** spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man.

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man :

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel :

6 That this may be a sign among you, that when your children ask *their fathers* in time to come, saying, What mean ye by these stones ?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD ; when it passed over Jordan, the waters of Jordan were cut off : and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where

they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood : and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua : and the people hasted and passed over.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel ; and they feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth day of the first month, and en-

camped in Gilgal, in the east border of Jericho.

20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.

CHAP. V.

AND it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the four-

teenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

CHAP. VI.

NOW Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down flat, and the people shall

ascend up every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing

seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 ¶ And the city shall be accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent.

18 And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD.

20 So the people shouted when the priests blew with the trumpets : and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had ; and they brought out all her kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that was therein : only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had ; and she dwelleth in Israel even unto this day ; because she hid the messengers, which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho : he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

27 So the LORD was with Joshua ; and his fame was noised throughout all the country.

CHAP. VII.

BUT the children of Israel committed a trespass in the accursed thing : for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing : and the anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up ; but let about two or three thousand men go up and smite Ai ; and make not all the people to labour thither ; for they are but few.

4 So there went up thither of the people about three thousand men : and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six

men: for they chased them from before the gate even unto Shebarim; and smote them in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O LORD, what shall I say, when Israel turneth their backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies, but turned their

backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.

16 So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites; and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his

houſhould man by man ; and Achan, the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, was taken.

19 And Joshua ſaid unto Achan, My ſon, give, I pray thee, glory to the LORD God of Israel, and make confeſſion unto him ; and tell me now what thou hast done ; hide it not from me.

20 And Achan answered Joshua, and ſaid, Indeed I have ſinned againſt the LORD God of Israel, and thus and thus have I done :

21 When I ſaw among the ſpoils a goodly Babylonish garment, and two hundred ſhekels of silver, and a wedge of gold of fifty ſhekels weight, then I coveted them, and took them ; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua ſent meſſengers, and they ran unto the tent ; and, behold, it was hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

24 And Joshua, and all Israeſ with him, took Achan the ſon of Zerah, and the silver, and the garment, and the wedge of gold, and his ſons, and his daughters, and his oxen, and his asses, and his ſheep, and his tent, and all that he had :

and they brought them unto the valley of Achor.

25 And Joshua ſaid, Why haſt thou troubled us ? the LORD shall trouble thee this day, And all Israel ſtoned him with ſtones, and burned them with fire, after they hađ ſtoned them with ſtones.

26 And they raised over him a great heap of ſtones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, 'The valley of Achor, unto this day.

CHAP. VIII.

AND the LORD ſaid unto Joshua, Fear not, neither be thou dismayed : take all the people of war with thee, and arife, go up to Ai : ſee, I hađ given into thy hand the king of Ai, and his people, and his city, and his land :

2 And thou ſhalt do to Ai and her king as thou diſt unto Jericho and her king : only the ſpoil thereof, and the cattle thereof, ſhall ye take for a prey unto yourselves : lay thee an ambuſh for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up againſt Ai : and Joshua chose out thirty thouſand mighty men of valour, and ſent them away by night.

4 And he commanded them, ſaying, Behold, ye ſhall lie in wait againſt the city, even behind the city : go not very far from the city, but be ye all ready :

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them.

6 (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even* the people of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el

and Ai, on the west side of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai: for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and

took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had

utterly destroyed all the inhabitants of Ai.

27 Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day.

29 And the king of Ai he hanged on a tree until even-tide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, *that remaineth unto this day.*

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal.

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, An altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

32 ¶ And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the

LORD, as well the stranger, as he that was born among them ; half of them over against mount Gerizim, and half of them over against mount Ebal ; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

CHAP. XVIII.

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

CHAP. XXI.

43 ¶ And the LORD gave unto Israel all the land which he sware to give unto their fathers ; and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he sware unto their fathers : and there stood not a man of all their enemies before them ; the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD

had spoken unto the house of Israel ; all came to pass.

CHAP. XXIII.

AND it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age :

3 And ye have seen all that the LORD your God hath done unto all these nations because of you ; for the LORD your God is he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight ; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left ;

7 That ye come not among these nations, these that remain among you ; neither make mention of the name of their gods ;

nor cause to swear *by them*, neither serve them, nor bow yourselves unto them :

8 But cleave unto the **LORD** your God, as ye have done unto this day.

9 For the **LORD** hath driven out from before you great nations and strong ; but *as for* you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand : for the **LORD** your God, he *it is* that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the **LORD** your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you :

13 Know for a certainty that the **LORD** your God will not drive out *any* of these nations from before you ; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the **LORD** your God hath given you.

14 And, behold, this day I *am* going the way of all the earth : and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the **LORD** your God spake con-

cerning you ; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the **LORD** your God promised you ; so shall the **LORD** bring upon you all evil things, until he have destroyed you from off this good land which the **LORD** your God hath given you.

16 When ye have transgressed the covenant of the **LORD** your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them ; then shall the anger of the **LORD** be kindled against you. and ye shall perish quickly from off the good land which he hath given unto you.

CHAP. XXIV.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers ; and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith the **LORD** God of Israel, Your fathers dwelt on the other side of the flood* in old time, *even* Terah, the father of Abraham, and the father of Nachor : and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him through-

* That is, on the other side of the great river Euphrates.

out all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the **LORD**, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt; and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Gergashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore fear the **LORD**, and serve him with sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the **LORD**.

15 And if it seem evil unto you to serve the **LORD**, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the **LORD**.

16 And the people answered and said, God forbid that we should forsake the **LORD**, to serve other gods;

17 For the **LORD** our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the **LORD** drove out

from before us all the people, even the Amorites which dwelt in the land : *therefore* will we also serve the **LORD** ; for he is our God.

19 And Joshua said unto the people, Ye cannot serve the **LORD** : for he is an holy God ; he is a jealous God ; he will not forgive your transgressions nor your sins.

20 If ye forsake the **LORD**, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay ; but we will serve the **LORD**.

22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the **LORD**, to serve him. And they said, We are witnesses.

23 Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the **LORD** God of Israel.

24 And the people said unto Joshua, The **LORD** our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the **LORD**.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us ;

28 So Joshua let the people depart, every man unto his inheritance.

JUDGES.

CHAP. II.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the **LORD** all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the **LORD**, that he did for Israel.

8 And Joshua the son of Nun, the servant of the **LORD**, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers : and there arose another generation after them, which knew not the **LORD**, nor yet

the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the LORD, and served Baalim :

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them : and they were greatly distressed.

16 ¶ Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went after other gods, and bowed themselves unto them : they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD ; *but* they did not so.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge : for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

19 And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them ; they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the LORD was hot against Israel ; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice ;

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died :

22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD left those nations, without driving them out hastily ; neither delivered he them into the hand of Joshua.

CHAP. III.

NOW these *are* the nations which the LORD left, to prove Israel by them,

3 *Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.*

4 *And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.*

5 ¶ *And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites :*

6 *And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.*

7 *And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.*

8 ¶ *Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia : and the children of Israel served Chushan-rishathaim eight years.*

9 *And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.*

10 *And the Spirit of the LORD came upon him, and he judged Israel, and went out to*

war : and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand ; and his hand prevailed against Chushan-rishathaim.

11 *And the land had rest forty years. And Othniel the son of Kenaz died.*

12 ¶ *And the children of Israel did evil again in the sight of the LORD : and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.*

13 *And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.*

14 *So the children of Israel served Eglon the king of Moab eighteen years.*

15 *But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite.*

28 *And he said unto them, Follow after me : for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.*

29 *And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour ; and there escaped not a man.*

30 *So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.*

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad : and he also delivered Israel.

CHAP. IV.

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them them into the hand of Jabin king of Cauaan, that reigned in Hazor ; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD : for he had nine hundred chariots of iron ; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim : and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun ?

7 And I will draw unto thee

to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude ; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go : but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee : And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh ; and he went up with ten thousand men.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up ; for this is the day in which the LORD hath delivered Sisera into thine hand ; is not the Lord gone out before thee ? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak.

23 So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the

children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAP. V.

THEN sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

7 *The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.*

8 They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

31 So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.

CHAP. VI.

AND the children of Israel did evil in the sight of the LORD, and the LORD delivered them into the hand of Midian seven years.

2 And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.

3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent a prophet unto the children of Israel, which said unto them,

Thus saith the **LORD** God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage ;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land ;

10 And I said unto you, I am the **LORD** your God ; fear not the gods of the Amorites, in whose land ye dwell : but ye have not obeyed my voice.

11 ¶ And there came an angel of the **LORD**, and sat under an oak which was in Ophrath, that pertained unto Joash the Abi-ezrite : and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.

12 And the angel of the **LORD** appeared unto him, and said unto him, The **LORD** is with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the **LORD** be with us, why then is all this befallen us ? and where be all his miracles which our fathers told us of, saying, Did not the **LORD** bring us up from Egypt ? but now the **LORD** hath forsaken us, and delivered us into the hands of the Midianites.

14 And the **LORD** looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites : have not I sent thee ?

15 And he said unto him,

Oh my Lord, wherewith shall I save Israel ? behold, my family is poor in Manasseh, and I am the least in my father's house.

16 And the **LORD** said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

19 ¶ And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour : the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

21 ¶ Then the angel of the **LORD** put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes ; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the **LORD** departed out of his sight.

22 And when Gideon perceived that he was an angel of

the LORD, Gideon said, Alas, O Lord God ! for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, Peace be unto thee ; fear not : thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom : unto this day it is yet in Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it :

26 And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him : and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

28 ¶ And when the men of the city arose early in the morning, behold the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

29 And they said one to another, Who hath done this

thing ? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die : because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal ? will ye save him ? he that will plead for him, let him be put to death whilst it is yet morning : if he be a god, let him plead for himself, because one hath cast down his altar.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the LORD came upon Gideon, and he blew a trumpet ; and Abi-ezer was gathered after him.

35 And he sent messengers throughout all Manasseh ; who also was gathered after him : and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali ; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool on the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand as thou hast said.

38 And it was so; for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

THEN Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful

and afraid, let him return and depart early from mount Gil-lead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of

Midian was beneath him in the valley.

16 And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the LORD and of Gideon.*

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, *The sword of the LORD and of Gideon.*

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseb, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

CHAP. VIII.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

11 ¶ And Gideon went up and smote the host.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

21 And Gideon slew Zebah and Zalmunna.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the **LORD** shall rule over you.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went after Baalim.

34 And the children of Israel remembered not the **LORD** their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, *namely* Gideon, according to all the goodness which he had shewed unto Israel.

CHAP. X.

6 ¶ And the children of Israel did evil again in the sight of the **LORD**, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the **LORD**, and served not him.

7 And the anger of the **LORD** was hot against Israel, and he

sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And they vexed and oppressed the children of Israel eighteen years.

10 ¶ And the children of Israel cried unto the **LORD**, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the **LORD** said unto the children of Israel, *Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?*

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the **LORD**, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the strange gods from among them, and served the **LORD**: and his soul was grieved for the misery of Israel.

17 Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assem-

bled themselves together, and encamped in Mizpeh.

18 And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon ? he shall be head over all the inhabitants of Gilead.

CHAP. XI.

NOw Jephthah the Gileadite was a mighty man of valour.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah.

6 And they said unto Jephthah, Come, and be our cap-

tain, that we may fight with the children of Ammon.

11 Then Jephthath went with the elders of Gilead, and the people made him head and captain over them :

29 Then the Spirit of the LORD came upon Jephthah.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them ; and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

THE FIRST BOOK OF SAMUEL, OTHERWISE CALLED THE FIRST BOOK OF THE KINGS.

CHAP. I.

NOw there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son Tohu, the son of Zuph, an Ephrathite :

2 And he had two wives ; the name of the one was Hannah, and the name of the other Peninnah : and Peninnah had children, but Hannah had no children.

3 And this man went up out

of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD were there.

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

10 And she was in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow,

and said, O **LORD** of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the **LORD** all the days of his life, and there shall no razor come upon his head.

12 And it came to pass, as she continued praying before the **LORD**, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the **LORD**.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

19 ¶ And they rose up in the morning early, and wor-

shipped before the **LORD**, and returned, and the **LORD** remembered her.

20 Wherefore it came to pass, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of the **LORD**.

21 And the man Elkanah, and all his house, went up to offer unto the **LORD** the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the **LORD**, and there abide for ever.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the **LORD** in Shiloh: and the child was young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the **LORD**.

27 For this child I prayed; and the **LORD** hath given me my petition which I asked of him:

28 Therefore also I have lent him to the **LORD**; as long as he liveth he shall be lent to the **LORD**. And he worshipped the **LORD** there.

CHAP. II.

AND Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 *There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.*

3 Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich; he bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall

be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* sons of Belial; they knew not the LORD.

13 ¶ But Samuel ministered before the LORD, *being* a child, girded with a linen ephod.

14 Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

15 And the child Samuel grew on, and was in favour both with the LORD, and also with men.

16 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

17 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings

made by fire of the children of Israel ?

29 Wherefore kick ye at my sacrifice .and at mine offering, which I have commanded *in my habitation*; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people ?

30 Wherefore the **LORD** God of Israel saith, I said indeed *that thy house, and the house of thy father, should walk before me for ever*: but now the **LORD** saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see an enemy *in my habitation, in all the wealth* which God shall give Israel: and there shall not be an old man in thine house for ever.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And I will raise me up a faithful priest, *that shall do according to that which is in mine heart and in my mind.*

CHAP. III.

AND the child Samuel ministered unto the **LORD**

before Eli. And the word of the **LORD** was precious in those days; *there was no open vision.*

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, *that he could not see;*

3 And ere the lamp of God went out in the temple of the **LORD**, where the ark of God was, and Samuel was laid down to sleep;

4 That the **LORD** called Samuel: and he answered, Here *am I.*

5 And he ran unto Eli, and said, Here *am I*; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the **LORD** called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am I*; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the **LORD**, neither was the word of the **LORD** yet revealed unto him.

8 And the **LORD** called Samuel again the third time. And he arose and went to Eli, and said, Here *am I*; for thou didst call me. And Eli perceived that the **LORD** had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, **LORD**; for thy servant heareth. So Samuel went and lay down in his place.

10 And the **LORD** came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the **LORD** said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the **LORD**. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.

17 And he said, What is the thing that the **LORD** hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, It is

the **LORD**: let him do what seemeth him good.

19 ¶ And Samuel grew, and the **LORD** was with him, and let none of his words fall to the ground.

20 And all Israel from Dan even to Beer-sheba knew that Samuel *was* established *to be* a prophet of the **LORD**.

21 And the **LORD** appeared again in Shiloh: for the **LORD** revealed himself to Samuel in Shiloh by the word of the **LORD**.

CHAP. IV.

AND the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the **LORD** smitten us to day before the Philistines? Let us fetch the ark of the covenant of the **LORD** out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the **LORD** of hosts, which

dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli,

Hophni and Phinehas, were slain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

CHAP. V.

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon, was fallen upon his face to the ground before the ark of the LORD ; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.

7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us : for his hand is sore upon us, and upon Dagon our God.

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send

away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people : for there was a deadly destruction throughout all the city ; the hand of God was very heavy there.

CHAP. VI.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD ? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty ; but in any wise return him a trespass offering : then ye shall be healed, and it shall be known to you why his hand is not removed from you.

7 Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them :

8 And take the ark of the LORD, and lay it upon the cart ; and put the jewels of gold which ye return him for a trespass offering, in a coffer by the side thereof ; and send it away, that it may go.

9 And see if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil : but if not, then we shall know that it

is not his hand that smote us ; it was a chance that happened to us.

10 ¶ And the men did so ; and took two milch kine, and tied them to the cart, and shut up their calves at home :

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left ; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And they of Beth-she-mesh were reaping their wheat harvest in the valley : and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone : and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

19 ¶ And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, and the people lamented, because the LORD had smitten many of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God ? and to whom shall he go up from us ?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD ; come

ye down, and fetch it up to you.

CHAP. VII.

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long ; for it was twenty years : and all the house of Israel lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only : and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Is-

rael were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the

Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 And Samuel judged Israel all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD.

CHAP. VIII.

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his first-born was Joel; and the name of his second, Abiah; *they were* judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king* to judge us like all the nations.

* About 330 years after the death of Joshua, 1095 before the birth of Christ.

6 ¶ But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your

daughters to be confectionaries, and to be cooks, and to be bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your menservants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king, which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAP. IX.

NOw there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

2 And he had a son, whose name was Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people.

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 And when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he saith cometh surely to pass: now let us go thither: perad-

venture he can shew us our way that we should go.

10 Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was.

15 ¶ Now the LORD had told Samuel in his ear a day before Saul came, saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom *is* all the desire of Israel? Is it not on thee, and on all thy father's house?

21 And Saul answered and said, Am not I a Benjamite,

of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chieffest place among them that were bidden, which *were* about thirty persons.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.

CHAP. X.

THEN Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, *Is it not because the LORD hath anointed thee to be captain over his inheritance?*

8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

17 ¶ And Samuel called the people together unto the LORD to Mizpeh;

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered. Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all

the people, See ye him whom the **LORD** hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king.

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid it up before the **LORD**. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

CHAP. XI.

THEN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make a covenant with you, that I may thrust out all your right eyes, and lay it *for* a reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts

of Israel; and then if *there be* no man to save us, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the **LORD** fell on the people, and they came out with one consent.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time* the sun be hot, ye shall have help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To morrow we will

come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that Saul put the people in three companies ; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day : and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, Who is he that said, Shall Saul reign over us ? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day : for to day the LORD hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal ; and there they made Saul king before the LORD in Gilgal ; and there they sacrificed sacrifices of peace offerings before the LORD ; and there Saul and all the men of Israel rejoiced greatly.

CHAP. XII.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

13 Now therefore behold the king whom ye have chosen, and whom ye have desired ! and be-

hold, the LORD hath set a king over you.

14 If ye will fear the LORD and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God :

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

16 ¶ Now therefore stand and see this great thing which the LORD will do before your eyes.

17 Is it not wheat harvest to day ? I will call unto the LORD, and he shall send thunder and rain ; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD ; and the LORD sent thunder and rain that day : and all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not : for we have added unto all our sins this evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not : ye have done all this wickedness : yet turn not aside from following the LORD, but serve the LORD with all your heart ;

21 And turn ye not aside : for *then should ye go* after vain *things*, which cannot profit nor deliver ; for they are vain.

22 For the LORD will not forsake his people for his great name's sake : because it hath pleased the LORD to make you his people.

23 Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you : but I will teach you the good and the right way :

24 Only fear the LORD, and serve him in truth with all your heart : for consider how great *things* he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAP. XIII.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude : and they came up and pitched in Michmash, eastward from Beth-aven.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin : but the Philistines encamped in Michmash.

CHAP. XIV.

NOW it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Phi-

listines' garrison, that *is* on the other side. But he told not his father.

2 And the people knew not that Jonathan was gone.

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side : and the name of the one *was* Bozez, and the name of the other Seneh.

5 The forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised : it may be that the LORD will work for us : for *there is* no restraint to the LORD to save by many or by few.

7 And his armourbearer said unto him, Do all that *is* in thine heart : turn thee ; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, Tarry until we come to you ; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us ; then we will go up : for the LORD hath delivered them into our hand :

and this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines : and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me : for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him : and they fell before Jonathan ; and his armourbearer slew after him.

14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, *which a yoke of oxen might plow.*

16 And the watchmen of Saul in Gibeah of Benjamin looked ; and, behold, the multitude melted away, and they went on beating down *one another.*

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer *were not there.*

20 And Saul and all the people that *were* with him as-

sembled themselves, and they came to the battle.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD saved Israel that day : and the battle passed over unto Beth-aven.

46 Then Saul went up from following the Philistines : and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines : and whithersoever he turned himself, he vexed *them.*

48 And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua : and the names of his two daughters *were these* ; the name of the firstborn Merab, and the name of the younger Michal :

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz : and the name of the captain of his host *was* Abner, the son of Ner, Saul's uncle.

51 And Kish *was* the father of Saul ; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

CHAP. XV.

SAMUEL also said unto Saul, The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and sucking, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid *wait* in the valley.

6 ¶ And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that is over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the **LORD** hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the **LORD** anointed thee king over Israel?

18 And the **LORD** sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed,

19 Wherefore then didst thou not obey the voice of the **LORD**, but didst fly upon the spoil, and didst evil in the sight of the **LORD**?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the **LORD**, and have gone the way which the **LORD** sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the **LORD** thy God in Gilgal.

22 And Samuel said, Hath the **LORD** as great delight in burnt offerings and sacrifices, as in obeying the voice of the **LORD**? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.

Because thou hast rejected the word of the **LORD**, he hath also rejected thee from being king.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the **LORD**, and thy words: because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the **LORD**.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the **LORD**, and the **LORD** hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The **LORD** hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

30 Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the **LORD** thy God.

31 So Samuel turned again after Saul; and Saul worshipped the **LORD**.

32 ¶ Then said Samuel, Bring ye hither to me Agag, the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the **LORD** in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeath of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the **LORD** repented that he had made Saul king over Israel.

CHAP. XVI.

AND the **LORD** said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the **LORD** said, Take an heifer with thee, and say, I am come to sacrifice to the **LORD**.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that

which the **LORD** spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the **LORD**: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on Eliab, and said, Surely the **LORD**'s anointed is before him.

7 But the **LORD** said unto Samuel, Look not on his countenance, or on the height of his stature: because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the **LORD** looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the **LORD** chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the **LORD** chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The **LORD** hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we

will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

CHAP. XVII.

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

5 And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.

6 And he had greaves of brass upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shakels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abi-

nadab, and the third Sham-mah.

14 And David was the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of

Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What

have I now done? *Is there* not a cause?

30 ¶ And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him.

32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The L ORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul

said unto David, Go, and the L ORD be with thee.

38 ¶ And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear,

and with a shield : but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD deliver thee into mine hand ; and I will smite thee, and take thine head from thee ; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear : for the battle is the LORD's and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead ; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him ; but *there was no sword in the hand of David.*

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out

of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

25 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem ; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth ? And Abner said, As thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the strippling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, thou young man ? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

CHAP. XVIII.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, *and* behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

7 And the women answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth,

and the saying displeased him ; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands : and *what* can he have more but the kingdom ?

9 And Saul eyed David from that day and forward.

12 ¶ And Saul was afraid of David, because the **LORD** was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand ; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways ; and the **LORD** *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

29 And Saul was yet the more afraid of David ; and Saul became David's enemy continually.

CHAP. XIX.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted much in David : and Jonathan told David, saying, Saul my father seeketh to kill thee : now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself :

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee ; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David ; because he hath not sinned against thee, and because his works *have been* to thee-ward very good :

5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel : thou sawest it, and didst rejoice : wherefore then wilt thou sin against innocent blood, to slay David without a cause ?

6 And Saul hearkened unto the voice of Jonathan : and Saul sware, *As the LORD liveth*, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

8 ¶ And there was war again : and David went out, and fought with the Philistines, and slew them with a great slaughter ; and they fled from him.

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand : and David played with his hand.

10 And Saul sought to smite David even to the wall

with the javelin ; but he slipped away out of Saul's presence, and he smote the javelin into the wall : and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning : and Michal, David's wife, told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

12 ¶ So Michal let David down through a window : and he went, and fled, and escaped.

13 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naoth.

CHAP. XX.

AND David fled from Naoth in Ramah, and came and said before Jonathan, What have I done ? what is mine iniquity ? and what is my sin before thy father, that he seeketh my life ?

2 And he said unto him, God forbid ; thou shalt not die : behold, my father will do nothing either great or small, but that he will shew it me : and why should my father hide this thing from me ? it is not so.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes ; and he saith, Let not Jonathan know this, lest he be grieved :

but truly *as the LORD liveth*, and *as thy soul liveth*, *there is* but a step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to morrow *is* the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly sacrifice there for all the family.

7 If he say thus, *It is well*; thy servant shall have peace: but if he be very wroth, *then be* sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said

unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then send not unto thee, and shew it thee:

13 The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But *also* thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him; for he loved him as he loved his own soul.

18 Then Jonathan said to David, To morrow *is* the new moon: and thou shalt be missed, because thy seat will be empty.

19 And when thou hast

stayed three days, *then* thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was *in hand*, and shalt remain by the stone Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there* is peace to thee, and no hurt; *as the LORD liveth*.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way; for the LORD hath sent thee away.

23 And *as touching* the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day:

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the

son of Jesse to meat, neither yesterday, nor to day?

28 And Jonathan answered Saul, David earnestly asked leave of me *to go* to Bethlehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, 'Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion ?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass

in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and said unto him, Go, carry *them* to the city.

41 ¶ And as soon as the lad was gone, David arose out of a *place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace; forasmuch as we have sworn both of us in the name of the LORD saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

CHAP. XXIII.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 ¶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee, and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then came up the Ziphites to Saul to Gibeal, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* on the south of Jeshimon?

20 Now, therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed *be ye* of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his

place where his haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

23 See, therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him*. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammahlekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

CHAP. XXIV.

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David stayed his servants with these words, and

suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 ¶ And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt ?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave : and some bade me kill thee : but mine eye spared thee ; and I said, I will not put forth mine hand against my lord ; for he is the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand : for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee ; yet thou huntest my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee : but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked : but mine hand shall not be upon thee.

14 After whom is the king of Israel come out ? after whom

dost thou pursue ? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David ? And Saul lifted up his voice, and wept.

17 And he said to David, Thou art more righteous than I : for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me : forasmuch as when the LORD had delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away ? wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home ; but David and his men gat them up unto the hold.

CHAP. XXV.

AND Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

CHAP. XXVI.

AND the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying,

Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over

to the other side, and stood on the top of an hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

15 And David said to Abner, Art not thou a *valiant* man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing is not good that thou hast done. As the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from abiding in the inheritance of

the LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

CHAP. XXXI.

NOW the Philistines fought against Israel: and the men of Israel fled from before

the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons ; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons.

3 And the battle went sore against Saul, and the archers hit him ; and he was sore wounded of the archers.

4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith ; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not ; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons

were dead, they forsook the cities, and fled ; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10 And they put his armour in the house of Ashtaroth : and they fastened his body to the wall of Beth-shan.

11 ¶ And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul ;

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13 And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

THE SECOND BOOK OF SAMUEL, OTHERWISE CALLED, THE SECOND BOOK OF THE KINGS.

CHAP. I.

NOW it came to pass after the death of Saul, when David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happend by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and call-

ed unto me. And I answered, Here am I.

8 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and rent them; and likewise all the men that were with him:

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

14 And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?

15 And David called one of

the young men, and said, Go near, *and* fall upon him: And he smote him that he died.

16 And David said unto him, Thy blood *be* upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

CHAP. II.

AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabesh-gilead *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be ye* of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner the son of Ner, captain of Saul's host,

took Ish-bosheth the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the time that David was king in Hebron over the house of Judah was seven years and six months.

CHAP. IV.

2 And Saul's son had two men *that were* captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin:

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him and slew him, and beheaded him, and took his head, and

gat them away through the plain all night.

8 And they brought the head of Ishbosheth unto David to Hebron, and said to the king, Behold the head of Ishbosheth the son of Saul thine enemy, which sought thy life ; and the **LORD** hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the **LORD** liveth, who hath redeemed my soul out of all adversity,

10 When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings :

11 How much more, when wicked men have slain a righteous person in his own house upon his bed ? shall I not therefore now require his blood of your hand, and take you away from the earth ?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ishbosheth, and buried it in the sepulchre of Abner in Hebron.

CHAP. V.

THEN came all the tribes of Israel to David unto He-

bron, and spake, saying, Behold, we are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel : and the **LORD** said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron ; and king David made a league with them in Hebron before the **LORD** : and they anointed David king over Israel.

4 ¶ David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months : and in Jerusalem he reigned thirty and three years over all Israel and Judah.

10 And David went on, and grew great, and the **LORD** God of hosts was with him.

11 ¶ And Hiram, king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons : and they built David an house.

12 And David perceived that the **LORD** had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

17 ¶ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David ; and David heard of it, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the **LORD**, saying, Shall I go up to the Philistines ? wilt thou deliver them into mine hand ? And the **LORD** said unto David, Go up : for I will doubtless deliver the Philistines into thine hand.

20 And David came to Baal-perazim, and David smote them there, and said, The **LORD** hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

21 And there they left their images, and David and his men burned them.

CHAP. VI.

AGAIN, David gathered together all *the chosen men* of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the **LORD** of hosts that dwelleth *between* the cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah : and Uzzah and Ahio, the sons of Abiuadab, drove the new cart.

4 And they brought it out of the house of Abinadab which

was at Gibeah, accompanying the ark of God : and Ahio went before the ark.

5 And David and all the house of Israel played before the **LORD** on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachon's threshing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it ; for the oxen shook *it*.

7 And the anger of the **LORD** was kindled against Uzzah ; and God smote him there for *his* error ; and there he died by the ark of God.

9 And David was afraid of the **LORD** that day, and said, How shall the ark of the **LORD** come to me ?

10 So David would not remove the ark of the **LORD** unto him into the city of David : but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the **LORD** continued in the house of Obed-edom the Gittite three months : and the **LORD** blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The **LORD** hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that bare the ark of the **LORD** had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the **LORD** with all *his* might; and David *was* girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the **LORD** with shouting, and with the sound of the trumpet.

16 And as the ark of the **LORD** came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the **LORD**; and she despised him in her heart.

17 ¶ And they brought in the ark of the **LORD**, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the **LORD**.

18 And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the **LORD** of hosts.

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well as to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

20 ¶ Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and

said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovered himself!

21 And David said unto Michal, *It was* before the **LORD**, which chose me before thy father, and before all his house, to appoint me ruler over the people of the **LORD**, over Israel: therefore will I play before the **LORD**.

CHAP. VII.

AND it came to pass, when the king sat in his house, and the **LORD** had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that *is* in thine heart; for the **LORD** *is* with thee.

4 ¶ And it came to pass that night, that the word of the **LORD** came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the **LORD**, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the **LORD** of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that are in the earth.

12 ¶ And when thy days be

fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom.

13 He shall build an house for my name, and I will establish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.*

* In the very first sentence of the history of God's dealings with Abraham, we find that when he called him out from the rest of the world to make of him one chosen and peculiar people, it was with the *design* of making him a blessing to all the nations of the earth—"In thee shall all families of the earth be blessed;" so that in pursuing the history of God's dealings with his people Israel, we should ever bear in mind that *that* is, in fact, the history of his dealings with *mankind* preparatory to that blessed dispensation (of a "Gospel" of mercy to be "preached to every creature") under which we have the happiness of living.

In this history, then, of God's preparatory work of providential love, we are now arrived at a very important point. As Abraham was chosen to be the "stock," (as St. Paul expresses it,) so David was chosen as the particular *branch* from that stock, of which, "in the fulness of time," was to come the promised "seed that was to bruise the serpent's head, and bless

all the nations of the earth ;” and as, when Abraham was called, the great promise made to Adam was renewed to him, so we are taught by St. Peter, (Acts ii. 30,) that the same great promise was here renewed to David ; for we are taught that this strongly confirmed promise, or “oath,” spoken by the mouth of the prophet Nathan, was *known* by David to be a promise that Christ, who should reign for ever over God’s people, should, as to the flesh, descend from him ; and, indeed, if we consider the peculiar repetition of the expression, “his throne being established for ever,” it is evident that it cannot principally relate to any *merely* temporal glory. “I will set up thy seed after thee, and I will establish his kingdom. He shall build an house for my name,” (though applicable, in a primary sense, to Solomon’s temple, how much *more* applicable to that church, that “building which groweth unto an holy temple in the Lord,” “built” by Christ “for an habitation of God through the Spirit !”) “and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son ;” (See also Heb. i. 5;) “and thine house and thy kingdom shall be established for ever—thy throne shall be established for ever.” For the scripture comment on this important passage, the reader is requested to turn to the following places. Acts ii. 30 ; Acts xiii. 16 to 24. (This last passage being a recapitulation by St. Paul of the history we have been tracing.) Heb. i. 5 ; Psalm xcix., and Psalm cxxxii. ; Ephes. ii. 19, to the end ; Isaiah lv. 4. But there is *another* and even a *better* comment than that of Scripture itself, to which the reader’s serious attention is also requested, namely, the *fact* that these words were spoken to David above a thousand years before the Christian religion appeared in the world—that they have been actually recorded in a written document for above two thousand eight hundred years ; and that at *this day* the greatest kings and princes of the earth acknowledge a Son of David (still under that very title) as King of kings and Lord of lords, Son of God and Saviour of the world ; and (what is more) that millions find the comfort and strength of their souls in adoring and trust-

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, Who *am* I, O Lord God? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the manner of man, O Lord God?

20 And what can David say more unto thee? for thou, Lord God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O LORD God; for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great

things and terrible, for thy land, before thy people which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou *art* that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that it may con-

ing in that same imperishable name. If the *scripture* comment has God for its author, it is plain that *this* exhibits the same divine hand, the former is his counsel *written*, the latter his counsel *accomplished*.

tinue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

CHAP. IX.

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, *Art thou Ziba?* And he said, *Thy servant is he.*

3 And the king said, *Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?* And Ziba said unto the king, Jonathan hath yet a son, *which is lame on his feet.*

4 And the king said unto him, *Where is he?* And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will

restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table.

CHAP. XXII.

AND David spake unto the LORD the words of this song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, The LORD is my rock, and my fortress, and my deliverer;

3 The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

4 I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies.

5 When the waves of death compassed me, the floods of ungodly men made me afraid;

6 The sorrows of hell compassed me about; the snares of death prevented me;

7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears.

8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens also, and came down; and darkness was under his feet.

11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him, dark waters, and thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The LORD thundered from heaven, and the most High uttered his voice.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

17 He sent from above, he took me; he drew me out of many waters;

18 He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 He brought me forth also into a large place: he delivered me, because he delighted in me.

21 The LORD rewarded me according to my righteousness: according to the cleanliness of my hands hath he recompensed me.

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his judgments were before me: and as for his statutes, I did not depart from them.

24 I was also upright before him, and have kept myself from mine iniquity.

25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanliness in his eyesight.

26 With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury.

28 And the afflicted people thou wilt save: but thine

eves *are* upon the haughty,
that thou mayest bring *them*
down.

29 For thou *art* my lamp,
O **LORD**: and the **LORD** will
lighten my darkness.

30 For by thee I have run
through a troop: by my God
have I leaped over a wall.

31 As for God, his way is
perfect; the word of the **LORD**
is tried; he *is* a buckler to all
them that trust in him.

32 For who *is* God, save
the **LORD**? and who *is* a rock,
save our God?

33 God *is* my strength and
power: and he maketh my
way perfect.

34 He maketh my feet like
hinds' *feet*: and setteth me
upon my high places.

35 He teacheth my hands
to war; so that a bow of steel
is broken by mine arms.

36 Thou hast also given me
the shield of thy salvation:
and thy gentleness hath made
me great.

37 Thou hast enlarged my
steps under me; so that my
feet did not slip.

38 I have pursued mine
enemies, and destroyed them;
and turned not again until I
had consumed them.

39 And I have consumed
them, and wounded them, that
they could not arise: yea, they
are fallen under my feet.

40 For thou hast girded me
with strength to battle: them
that rose up against me hast
thou subdued under me.

41 Thou hast also given me

the necks of mine enemies,
that I might destroy them that
hate me.

42 They looked, but *there*
was none to save; *even* unto
the **LORD**, but he answered
them not.

43 Then did I beat them as
small as the dust of the earth,
I did stamp them as the mire
of the street, *and* did spread
them abroad.

44 Thou also hast delivered
me from the strivings of my
people, thou hast kept me *to be*
head of the heathen: a people
which I knew not shall serve
me.

45 Strangers shall submit
themselves unto me: as soon
as they hear, they shall be obe-
dient unto me.

46 Strangers shall fade away,
and they shall be afraid out of
their close places.

47 The **LORD** liveth; and
blessed *be* my rock; and exalt-
ed be the God of the rock of
my salvation.

48 It *is* God that avengeth
me, and that bringeth down
the people under me,

49 And that bringeth me
forth from mine enemies: thou
also hast lifted me up on high
above them that rose up against
me: thou hast delivered me
from the violent man.

50 Therefore I will give
thanks unto thee, O **LORD**,
among the heathen, and I will
sing praises unto thy name.

51 He *is* the tower of salva-
tion for his king: and sheweth
mercy to his anointed, unto

David, and to his seed for evermore.

From 1 Chron.

CHAP. XXVIII.

AND David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me, I had* in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God; and had made ready for the building:

3 But God said unto me, Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed blood.

4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make *me* king over all Israel:

5 And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

6 And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

CHAP. XXIX.

FURTHERMORE David the king said unto all the congregation, Solomon my son,

whom God alone hath chosen; is yet young and tender, and the work is great: for the palace is not for man, but for the **LORD** God.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house.

4 Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*:

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the **LORD**?

6 ¶ Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly.

7 And gave for the service of the house of God of gold

five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave them to the treasure of the house of the **LORD**.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the **LORD**: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the **LORD** before all the congregation: and David said, Blessed be thou, **LORD** God of Israel our father, for ever and ever.

11 Thine, O **LORD**, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O **LORD**, and thou art exalted as head above all.

12 Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

15 For we *are* strangers before thee, and sojourners, as *were* all our fathers : our days on the earth *are* as a shadow, and *there is* none abiding.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things : and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee :

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all

the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped.

CHAP. XXIII.

NOW these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The Spirit of the LORD spake by me, and his word *was* in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God.

4 And *he shall be* as the light of the morning, *when* the sun riseth, *even a* morning without clouds ; *as* the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God ; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure : for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

THE FIRST BOOK OF KINGS, COMMONLY
CALLED THE THIRD BOOK OF THE KINGS.

CHAP. II.

NOW the days of David drew nigh that he should die ; and he charged Solomon his son, saying,

2 I go the way of all the earth : be thou strong therefore, and shew thyself a man ;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself :

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

10 So David slept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Israel were forty years : seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then sat Solomon upon the throne of David his

father ; and his kingdom was established greatly.

CHAP. III.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night : and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee ; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father : and I am but a little child : I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad : for who is able to judge this thy so great a people ?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life ; neither hast asked riches for thyself, nor hast asked the life of thine enemies ; but hast asked for thyself understanding to discern judgment ;

12 Behold, I have done according to thy words : lo, I have given thee a wise and an understanding heart ; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour : so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke ; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

16 ¶ Then came there two women unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house : and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was de-

livered, that this woman was delivered also : and we were together ; there was no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night ; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead : but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay ; but the living is my son, and the dead is thy son. And this said, No ; but the dead is thy son, and the living is my son. Thus they spake before the king.

23 Then said the king, The one saith, This is my son that liveth, and thy son is the dead : and the other saith, Nay ; but thy son is the dead, and my son is the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living

child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but divide it.*

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgment.

CHAP. IV.

29 ¶ And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men; and his fame was in all nations round about.

32 And he spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAP. VI.

AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the LORD.

2 And the house which king Solomon built for the LORD, the length thereof *was* three-score cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

11 ¶ And the word of the LORD came to Solomon, saying,

12 Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Solomon built the house, and finished it.

CHAP. VIII.

THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle; even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

7 For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD said that he would dwell in the thick darkness.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood ;)

15 And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

17 And it was in the heart of David my father to build an

house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19 Nevertheless thou shalt not build the house ; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven :

23 And he said, LORD God of Israel, *there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart :*

24 Who hast kept with thy servant David my father that thou promisedst him : thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel ; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth ? behold, the heaven and heaven of heavens cannot contain thee ; how much less this house that I have builded ?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day :

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there : that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place : and hear thou in heaven thy dwelling place : and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, and an

oath be laid upon him to cause him to swear, and the oath come before thine altar in this house :

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head ; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house :

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee ; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them :

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar ; if their enemy besiege them in the land of their cities ; whatsoever

plague, whatsoever sickness there be ;

38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house :

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest ; (for thou, even thou only, knowest the hearts of all the children of men ;)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake ;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm ;) when he shall come and pray toward this house ;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for : that all people of the earth may know thy name, to fear thee, as do thy people Israel ; and that they may know that this house, which I have builded, is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send

them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name :

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

46 If they sin against thee, (for *there is no man that sinneth not,*) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness ;

48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name :

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who

carried them captive, that they may have compassion on them :

51 For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron :

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised : there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers : let him not leave us, nor forsake us :

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the **LORD**, be nigh unto the **LORD** our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

60 That all the people of the earth may know that the **LORD** is God, *and that there is none else.*

61 Let your heart therefore be perfect with the **LORD** our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Israel with him, offered sacrifice before the **LORD**.

63 And Solomon offered a sacrifice of peace offerings, which he offered unto the **LORD**, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the **LORD**.

CHAP. IX.

AND it came to pass, when Solomon had finished the building of the house of the **LORD**, and the king's house, and all Solomon's desire which he was pleased to do,

2 That the **LORD** appeared to Solomon the second time, as he had appeared unto him at Gibeon.

3 And the **LORD** said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:

7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and

shall hiss ; and they shall say, Why hath the **LORD** done thus unto this land, and to this house ?

9 And they shall answer, Because they forsook the **LORD** their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them : therefore hath the **LORD** brought upon them all this evil.

CHAP. X.

AND when the queen of Sheba heard of the fame of Solomon concerning the name of the **LORD**, she came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones : and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her questions : there was not any thing hid from the king, which he told her not.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen it : and, behold, the half was not told me : thy wisdom and prosperity exceedeth the same which I heard.

8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the **LORD** thy God, which delighted in thee, to set thee on the throne of Israel : because the **LORD** loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones : there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

CHAP. XI.

BUT king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites ;

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods : and his heart was not perfect with the **LORD** his God, as was the heart of David his father.

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the **LORD**, and

went not fully after the LORD, as did David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he should not go after other gods : but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon. Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it for David thy father's sake : but I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom ; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

26 ¶ And Jeroboam the son of Nebat, an Ephrathite of Zereda Solomon's servant,

whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.

27 And this was the cause that he lifted up his hand against the king :

29 It came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way ; and he had clad himself with a new garment ; and they two were alone in the field :

30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces :

31 And he said to Jeroboam, Take thee ten pieces : for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee :

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel :)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

34 Howbeit I will not take the whole kingdom out of his hand : but I will make him prince all the days of his life

for David my servant's sake, whom I chose, because he kept my commandments and my statutes :

35 But I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did ; that I will be with thee, and build thee a sure houſe, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

42 And the time that Solomon reigned in Jerusalem over all Israel *was* forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father : and Rehoboam his son reigned in his stead.

CHAP. XII.

AND Rehoboam went to Shechem : for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt ;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous : now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people ?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him :

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter.?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What

portion have we in David? neither have we inheritance in in the son of Jesse: to your tents, O Israel: now see to thine own house, David.

19 So Israel rebelled against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.*

* The Israelites being from this time divided into two king-

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein ; and went out from thence, and built Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David :

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem : behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin : for the people went to worship before the one, *even* unto Dan.

31 And he made an house

of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made : and he placed in Beth-el the priests of the high places which he had made.

CHAP. XIII.

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el : and Jeroboam stood by the altar to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD ; Behold, a child shall be born unto the house of David, Josiah by name ; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

doms, namely, that of Israel, consisting of ten tribes, and that of Judah, consisting of the other two, Judah and Benjamin, their history will now be given separately ; the history of the kingdom of Israel alone being first extracted from the Books of Kings, and then that of Judah from the Second Book of Chronicles : because although we find the history of the two kingdoms mixed together both in "Kings" and "Chronicles," yet in the Books of Kings we have the fullest account of Israel, and in Chronicles that of Judah.

3 And he gave a sign the same day, saying, This is the sign which the **LORD** hath spoken ; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the **LORD**.

6 And the king answered and said unto the man of God, Intreat now the face of the **LORD** thy God, and pray for me, that my hand may be restored me again. And the man of God besought the **LORD**, and the king's hand was restored him again, and became as it was before.

33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places : whosoever would, he consecrated him, and he became one of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of earth.

CHAP. XIV.

20 And the days which Jeroboam reigned were two and twenty years : and he slept with his fathers, and Nadab his son reigned in his stead.

CHAP XV.

25 ¶ And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the **LORD**, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him ; and Baasha smote him at Gibbethon, which belonged to the Philistines : for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, that he smote all the house of Jeroboam ; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the **LORD**, which he spake by his servant Ahijah the Shilonite :

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the **LORD** God of Israel to anger.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the **LORD**, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAP. XVI.

THEN the word of the **LORD** came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel ; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins ;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house ; and will make thy house like the house of Jeroboam the son of Nebat.

6 So Baasha slept with his fathers, and was buried in Tirzah : and Elah his son reigned in his stead.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah.

10 And Zimri went in and smote him, and killed him, in

the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that he slew all the house of Baasha :*

12 According to the word of the **LORD**, which he spake against Baasha by Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the **LORD** God of Israel to anger with their vanities.

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king : wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died.

19 For his sins which he sinned in doing evil in the sight of the **LORD**, in walking in the way of Jeroboam, and in his

sin which he did, to make Israel to sin.

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin whereby he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned

over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

CHAP. XVII.

AND Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

6 And the ravens brought him bread and flesh in the

morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until

the day that the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

17 ¶ And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the

child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth:

24 ¶ And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

CHAP. XVIII.

AND it came to pass *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

3 And Ahab called Obadiah, which was the governor of *his* house. (Now Obadiah feared the LORD greatly:

4 For it was *so*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in

the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

8 And he answered him, I *am*: go, tell thy lord, Behold, Elijah *is here*.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is not there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold Elijah *is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*: and he shall slay me.

15 And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him : and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art thou he that troubleth Israel?*

18 And he answered, I have not troubled Israel ; but thou, and thy father's house, in that ye have forsaken the commandments of the **LORD**, and thou hast followed Baalim.

19 ¶ Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long halt ye between two opinions ? If the **LORD** be God, follow him ; but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the **LORD** ; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks ; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under* ; and I will dress the other bullock, and lay *it* on wood, and put no fire *under* :

24 And call ye on the name

of your gods, and I will call on the name of the **LORD** : and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first ; for ye *are* many ; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud : for he *is* a god ; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he re-

paired the altar of the LORD that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds

and wind, and there was a great rain.

CHAP. XIX.

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey is too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even I* only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but the LORD was* not in the wind: and after the wind an earthquake; *but the LORD was* not in the earthquake:

12 And after the earthquake a fire; *but the LORD was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD

God of hosts : because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword ; and I, even I only, am left ; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus : and when thou comest, anoint Hazael to be king over Syria :

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel : and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay : and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth : and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again : for what have I done to thee ?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

CHAP. XXI.

AND it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house : and I will give thee for it a better vineyard than it ; or, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him : for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread ?

6 And he said unto her,

Because I spake unto Naboth the Jezreelite and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12 They proclaimed a fast, and sat Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men

of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whether he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

CHAP. XXII.

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is our's, and we be still, and take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34 And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host: for I am wounded.

35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

37 ¶ So the king died, and was brought to Samaria: and they buried the king in Samaria.

38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the

son of Nebat, who made Israel

to sin :

53 For he served Baal, and worshipped him, and provoked

to anger the LORD God of Israel, according to all that his father had done.

THE SECOND BOOK OF KINGS, COMMONLY CALLED, THE FOURTH BOOK OF THE KINGS.

I.

2 And Abaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick : and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron ?

4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken. And Je-horam reigned in his stead, because he had no son.

CHAP. III.

JEHORAM the son of Ahab began to reign over Israel

in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD ; but not like his father, and like his mother : for he put away the image of Baal that his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin ; he departed not therefrom.

CHAP. II.

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal : and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask

what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*.

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. IV.

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said

unto her, *There is not a vessel more.* And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

CHAP. V.

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was a leper.*

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* with the prophet that is in Samaria! for he would recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am I God, to kill and to make alive,* that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elish.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet

had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it*; but he refused.

19 And he said unto him, Go in peace. So he departed from him a little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, Is all well?

22 And he said, All is well. My master hath sent me, say-

ing, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26 And he said unto him, Went not mine heart with *thee*, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white as snow.*

CHAP. IX.

AND Elisha the prophet called one of the children of the prophets, and said unto

him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead :

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber ;

3 Then take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting ; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us ? And he said, To thee, O captain.

6 And he arose, and went into the house ; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD,

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah :

10 And the dogs shall eat

Jezebel in the portion of Jezreel, and *there shall be* none to bury her. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord : and one said unto him, Is all well ?

12 And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

16 So Jehu rode in a chariot, and went to Jezreel ; for Joram lay there. And Ahabaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace ?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace ? And Jehu said, What hast thou to do with peace ? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace ? And Jehu answered, What hast thou to do with peace ? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again : and the driving is like the driving of Jehu the son of Nimshi ; for he driveth furiously.

21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu drew a bow with his full strength, and smote Jehoram between his arins, and the arrow went out at his heart, and he sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite : for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him ;

26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD ; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

CHAP. X.

11 So Jehu slew all that remained of the house of Ahab

in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

15 ¶ And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him : and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart ? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand ; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little ; but Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests ; let none be wanting : for I have a great sacrifice to do to Baal ; whosoever shall be wanting, he shall not live. But Jehu did it in subtlety, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

21 And Jehu sent through all Israel : and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal ; and the house of Baal was full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed four-score men without, and said, *If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.*

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them ; let none come forth. And they smote them with the edge of the sword ; and the guard and the captains cast them out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down

the house of Baal, and made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart : for he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began to cut Israel short : and Hazael smote them in all the coasts of Israel ;

35 And Jehu slept with his fathers : and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

CHAP. XIII.

IN the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

2 And he did *that which was* evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin ; he departed not therefrom.

3 ¶ And the anger of the

LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

CHAP. XIV.

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

CHAP. XV.

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

12 This *was* the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam

the son of Nebat, who made Israel to sin.

19 And Pul the king of Assyria came against the land : and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

20 And Menahem exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

22 And Menahem slept with his fathers ; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the sight of the LORD : he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites : and he killed him, and reigned in his room.

27 ¶ In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the sight of the LORD : he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead.

CHAP. XVII.

IN the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 ¶ Against him came up Shalmaneser king of Assyria ; and Hoshea became his servant, and gave him presents.

4 And the king of Assyria found conspiracy in Hoshea : for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year : therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Sa-

maria, and besieged it three years.

6 ¶ In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods.

8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

12 For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

13 Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testi-

fied against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

23 So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which slew some of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye

brought from thence ; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria caine and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and

put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

41 So these nations feared the LORD, and served their graven images, both their children, and their children's children : as did their fathers, so do they unto this day.

THE HISTORY OF THE KINGS OF JUDAH FROM THE SECOND BOOK OF CHRONICLES.

CHAP. XII.

AND it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

2 And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

3 With twelve hundred chariots, and threescore thousand horsemen : and the people *were* without number that came with him out of Egypt ; the Lubiins, the Sukkiins, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that *were* gathered together to Je-

rusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves ; and they said, The LORD is righteous.

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves ; *therefore* I will not destroy them, but I will grant them some deliverance ; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants ; that they may know my service, and the service of the kingdoms of the countries.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether :

and also in Judah things went well.

16 And Rehoboam slept with his fathers, and was buried in the city of David : and Abijah his son reigned in his stead.

CHAP. XIII.

NOW in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. And there was war between Abijah and Jeroboam.

3 And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men : Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

4 ¶ And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel :

9 Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands ? so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

10 But as for us, the LORD is our God, and we have not forsaken him ; and the priests, which minister unto the LORD, are the sons of Aaron, and the

Levites wait upon their business :

11 And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense : the shewbread also set *they in order* upon the pure table ; and the candlestick of gold with the lamps thereof, to burn every evening : for we keep the charge of the LORD our God ; but ye have forsaken him.

12 And, behold, God himself is with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers ; for ye shall not prosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them : so they were before Judah, and the ambushment was behind them.

14 And when Judah looked back, behold, the battle was before and behind : and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout : and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah : and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter : so there fell down

slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the **LORD** God of their fathers.

CHAP. XIV.

SO Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the **LORD** his God:

3 For he took away the altars of the strange *gods*, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to seek the **LORD** God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

9 ¶ And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Maresah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Maresah.

11 And Asa cried unto the **LORD** his God, and said, **LORD**, *it is* nothing with thee to help,

whether with many, or with them that have no power: help us, O **LORD** our God; for we rest on thee, and in thy name we go against this multitude. O **LORD**, thou *art* our God; let not man prevail against thee.

12 So the **LORD** smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the **LORD**, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the **LORD** came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAP. XV.

AND the Spirit of God came upon Azariah the son of Oded:

2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The **LORD** is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for a long season Is-

rael hath been without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD the same time, of the spoil *which* they had

brought, seven hundred oxen and seven thousand sheep.

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

13 That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

16 ¶ And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no more war unto the five and thirtieth year of the reign of Asa.

CHAP. XVI.

IN the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the

intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying,

3 *There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold: go, break thy league with Baasha king of Israel, that he may depart from me.*

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and

horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth to shew himself strong in the behalf of *them* whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him because of this thing. And Asa oppressed some of the people the same time.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

CHAP. XVII.

AND Jehoshaphat his son reigned in his stead.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel.

5 Therefore the LORD established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and

he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he sent* Levites, and priests.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

CHAP. XVIII.

NOW Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

2 And after *certain* years he went down to Ahab to Samaria.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and we will be with thee in the war.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him.

33 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness; therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

CHAP. XIX.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldst thou help the

ungodly, and love them that hate the **LORD**? therefore is wrath upon thee from before the **LORD**.

3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 And Jehoshaphat dwelt at Jerusalem : and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the **LORD** God of their fathers.

5 ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do : for ye judge not for man, but for the **LORD**, who is with you in the judgment.

7 Wherefore now let the fear of the **LORD** be upon you ; take heed and do it : for *there is* no iniquity with the **LORD** our God, nor respect of persons, nor taking of gifts.

CHAP. XX.

IT came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria ; and,

behold, they be in Hazazon-tamar, which is En-gedi.

3 And Jehoshaphat feared, and set himself to seek the **LORD**, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the **LORD** : even out of all the cities of Judah they came to seek the **LORD**.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the **LORD**, before the new court,

6 And said, O **LORD** God of our fathers, art not thou God in heaven ? and rulest not thou over all the kingdoms of the heathen ? and in thine hand is *there not* power and might, so that none is able to withstand thee ?

7 Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever ?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade,

when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's, but God's,

16 To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to

morrow go out against them: for the LORD will be with you.

18 And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever.

22 ¶ And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had

made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat

was quiet: for his God gave him rest round about.

31 ¶ And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem.

CHAP. XXI.

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

5 ¶ Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that

which was evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him, and to his sons for ever.

12 ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and also hast slain thy brethren of thy father's house, *which were better than thyself:*

14 Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods :

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were near* the Ethiopians :

17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives ; so that there was never a son left him, save Jeboahaz, the youngest of his sons.

18 ¶ And after all this the

LORD smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness : so he died of sore diseases.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

CHAP. XXII.

AND the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead : for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.

3 He also walked in the ways of the house of Ahab : for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab : for they were his counsellors after the death of his father to his destruction.

5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael

king of Syria at Ramoth-gilead : and the Syrians smote Joram.

6 And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction of Ahaziah was of God by coming to Joram : for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And he sought Ahaziah : and they caught him, (for he was hid in Samaria,) and brought him to Jehu : and when they had slain him, they buried him : Because, said they, he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and

stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years : and Athaliah reigned over the land.

CHAP. XXIII.

AND in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.

4 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God.

10 And he set all the peo-

ple, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD :

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

16 ¶ And Jehoiada made a

covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, *as it was ordained by David.*

19 And he set the porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAP. XXIV.

JOASH was seven years old when he began to reign, and he reigned forty years in Jerusalem.

2 And Joash did *that which was* right in the sight of the **LORD** all the days of Jehoiada the priest.

4 ¶ And it came to pass after this, *that* Joash was minded to repair the house of the **LORD**.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of Moses the servant of the **LORD**, and of the congregation of Israel, for the tabernacle of witness?

7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the **LORD** did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the **LORD**.

9 And they made a proclamation through Judah and Jerusalem, to bring in to the **LORD** the collection *that* Moses the servant of God laid upon Israel in the wilderness.

10 And all the princes and

all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the **LORD**, and hired masons and carpenters to repair the house of the **LORD**, and also such as wrought iron and brass to mend the house of the **LORD**.

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the **LORD**, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the **LORD** continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty

years old was he when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 Now after the death of Jehoiada came the priests of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear.

20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The Lord look upon it, and require it.

23 ¶ And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers. So they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

27 And Amaziah his son reigned in his stead.

CHAP. XXV.

AMAZIAH was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem.

2 And he did that which was right in the sight of the Lord, but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did* as it is written in the law in the book of Moses, where the LORD commanded, saying, 'The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.'

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand ?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel ? forbear ; why shouldest thou be smitten ? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

27 ¶ Now after the time that Amaziah did turn away from following the LORD they

made a conspiracy against him in Jerusalem ; and he fled to Lachish : but they sent to Lachish after him, and slew him there.

CHAP. XXVI.

THEN all the people of Ju-dah took Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah, who had understanding in the visions of God : and as long as he sought the LORD, God made him to prosper.

16 ¶ But when he was strong, his heart was lifted up to *his* destruction : for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men :

18 And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense : go out of the sanctuary ; for

thou hast trespassed; neither shall it be for thine honour from the LORD God.

19 Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

CHAP. XXVII.

JOTHAM was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem.

2 And he did that which was right in the sight of the LORD.

5 ¶ He fought also with the king of the Ammonites,

and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he prepared his ways before the LORD his God.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And Jotham slept with his fathers, and they buried him in the city of David: and Abaz his son reigned in his stead.

CHAP. XXVIII.

A HAZ was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the

hand of the king of Syria ; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 ¶ For Pekah the son of Remiah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men ; because they had forsaken the LORD God of their fathers.

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away captives.

19 For the LORD brought Judah low because of Ahaz king of Israel * ; for he made Judah naked, and transgressed sore against the LORD.

20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria : but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD : this is *that* king Ahaz.

23 For he sacrificed unto the gods of Damascus, which

smote him : and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem : but they brought him not into the sepulchres of the kings of Israel : and Hezekiah his son reigned in his stead.

CHAP. XXIX.

HEZEKIAH began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah.

2 And he did *that which* was right in the sight of the LORD, according to all that David his father had done.

3 ¶ He in the first year of his reign, in the first month,

* The general name of "Israel" is here put for "Judah" —Judah being a part of Israel.

opened the doors of the house of the **LORD**, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the **LORD** God of your fathers.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the **LORD** our God, and have forsaken him, and have turned away their faces from the habitation of the **LORD**, and turned *their* backs.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel.

8 Wherefore the wrath of the **LORD** was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the **LORD** God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now negligent: for the **LORD** hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

12 ¶ Then the Levites arose,

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the **LORD**, to cleanse the house of the **LORD**.

18 Then they went into Hezekiah the king, and said, We have cleansed all the house of the **LORD**, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the **LORD**.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the **LORD**.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the **LORD**.

22 So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he goats *for* the sin offering before the king and the

congregation ; and they laid their hands upon them.

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel : for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet : for *so was* the commandment of the LORD by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began *also* with the trumpets, and with the instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded : *and all this continued* until the burnt offering was finished.

29 And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise

unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people : for the thing was *done* suddenly.

CHAP. XXX.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation

throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time *in such sort* as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who therefore gave them up to desolation, as ye see.*

8 Now be ye not stiffnecked, as your fathers *were*, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the posts passed from

city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

15 Then they killed the passover on the fourteenth *day* of the second month:

21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud instruments unto the LORD.

22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness.

24 For Hezekiah king of

Judah did give to the congregation a thousand bullocks and seven thousand sheep ; and the princes gave to the congregation a thousand bullocks and ten thousand sheep : and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem ; for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

27 ¶ Then the priests the Levites arose and blessed the people : and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

CHAP. XXXI.

NOW when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession, into their own cities.

20 ¶ And thus did Hezekiah throughout all Judah, and

wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

CHAP. XXXII.

AFTER these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city : and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water ?

5 Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in

the street of the gate of the city, and spake comfortably to them, saying,

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for *there be* more with us than with him:

8 With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself *laid siege* against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who was there among

all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying,

[* Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar?

13 Where is the king of Hamath, and the king of Ar-

* All between the brackets is from 2 Kings, chap. xix.

pad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 This is the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

23 By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house tops, and *as* corn blasted before it be grown up.

27 But I know thy abode,
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and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thine nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

35 ¶ And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.]

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem,

and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

23 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

CHAP. XXXIII.

MANASSEH was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 ¶ For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the

LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 ¶ Wherfore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 ¶ Amon was two and twenty years old when he be-

gan to reign, and reigned two years in Jerusalem.

22 But he did *that which was evil in the sight of the LORD*, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

CHAP. XXXIV.

JOSIAH was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was right in the sight of the LORD*, and walked in the ways of David his father, and declined *neither to the right hand, nor to the left*.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benja-

min; and they returned to Jerusalem.

10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD given by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan

the scribe, and Asaiah a servant of the king's, saying,

21 Go, enquire of the **LORD** for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the **LORD** that is poured out upon us, because our fathers have not kept the word of the **LORD**, to do after all that is written in this book.

22 And Hilkiah, and they that the king *had appointed*, went to Huldah the prophetess, and they spake to her to that effect.

23 ¶ And she answered them, Thus saith the **LORD** God of Israel, Tell ye the man that sent you to me,

24 Thus saith the **LORD**, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the **LORD**, so shall ye say unto him, Thus saith the **LORD** God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble

thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the **LORD**.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the **LORD**, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the **LORD**.

31 And the king stood in his place, and made a covenant before the **LORD**, to walk after the **LORD**, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant

of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not from following the LORD, the God of their fathers.

CHAP. XXXV.

MOREOVER Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD.

7 And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Le-

vites, gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who is with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah ; and the king said to his servants, Have me away ; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had ; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah : and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel.

CHAP. XXXVI.

THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and

turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem : and he did *that which was* evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon ; and Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem : and he did *that which was* evil in the sight of the LORD.

10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah king over Judah and Jerusalem.

11 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God : but he stiffened his neck, and hardened his heart from

turning unto the **LORD** God of Israel.

14 ¶ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen ; and polluted the house of the **LORD** which he had hallowed in Jerusalem.

15 And the **LORD** God of their fathers sent to them by his messengers, rising up betimes, and sending ; because he had compassion on his people, and on his dwelling place :

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the **LORD** arose against his people, till *there was* no remedy.

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old

man, or him that stooped for age : he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the **LORD**, and the treasures of the king, and of his princes ; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword carried he away to Babylon ; where they were servants to him and his sons until the reign of the kingdom of Persia :

21 To fulfil the word of the **LORD** by the mouth of Jeremiah, until the land had enjoyed her sabbaths : *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

One of the most satisfactory proofs that the Scriptures are from God, is the evidence which they exhibit of *one* great design, carried on by *the same* mind from the earliest ages of the world to *this present day*; this is a proof to which the Scriptures themselves appeal, and to which they frequently command us to give our attention: accordingly, we have already noticed on several occasions how in the early history of the dealing of God with his chosen people, contained in the *Books of Moses*, we perceive a mind contemplating and designing the great mysteries and blessings of Christianity, representing them by emblems, or types, and predicting their general promulgation and influence over the world, according to the great promise given to Abraham at the outset, “In thee shall all families of the earth be blessed.”

Let us now give our attention, first, to some of the principal evidences of the *same* mind continuing to govern the affairs of the Israelites, presented to us in the foregoing *history*, subsequent to the death of Moses; and then, to the abundant proof of it, afforded by the *prophetic records of that period*.

From the death of Moses to the birth of Samuel, we do not find any direct prophecy of Christianity; but then, let it be remembered, that the Book of Joshua is only the history of the *fulfilment* of that which was a principal matter in the Books of Moses, namely, the promise of the inheritance of the land of Canaan, which was plainly typical (as we are taught by St. Paul) of the glorious inheritance promised by the Gospel.

The Book of Judges also, that melancholy picture of wickedness and punishment, brightened however by the cheering display of God’s unchangeable mercy towards his people, and of the sureness of his promise, that when they would confess their iniquity and repent, he would “remember his covenant;” what is *that* too but the necessary illustration of the Books of Moses, shewing the fulfilment both of its promises and of its threats? It is only during the time of the Judges, that is, between the actual establishing of the Israelites in the land of Canaan, and their ungrateful demand of a *king* to reign over them, “like all the nations,” that we see what kind of a nation, in a poli-

tical point of view, they were to have been, if they had not so wickedly and madly rejected the happiness set before them, and “ changed their glory for that which doth not profit.” Their state would have strictly corresponded with these promises (which may even yet some day be fulfilled in them) which God made to them through his mediator Moses. “ Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings and brought you unto myself. Now, therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people; and ye shall be unto me a kingdom of priests and an holy nation.” “ The Lord hath avouched thee to be his peculiar people, as he hath promised thee, and to make thee high above all nations in praise, and in name, and in honour. The Lord shall establish thee an holy people unto himself.” The Book of Judges shows us these promises fulfilled as far as was consistent with the declarations of an opposite nature, in case of idolatry and rebellion. It shows us the Israelites established in the land of Canaan as God’s peculiar separated people, having God himself for their sovereign, not only in a religious but also in a *political* sense; we see, indeed, that when they treacherously joined the enemies of their monarch—worshipping the gods of those very nations whom they themselves as God’s army had miraculously conquered: then, of course, according to the repeated assurances they had received of what would ensue, their own monarch fought against them, giving power to their enemies, that he might reduce them to loyalty and obedience, but as soon as they humbly begged for his protection, confessing and bewailing their folly, then immediately their enemies were conquered and happiness restored. Thus we see in them a representation, (though completely blotted over by their wickedness,) yet still a representation of that state when “ the tabernacle of God shall be with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God.” As in their journey in the wilderness, we see the picture of the Christian’s pilgrimage, so in what they would have enjoyed in the land of Canaan, “ if they had obeyed

God's voice and kept his covenant," we see the type of that "rest which remaineth for the people of God." Thus the Books of Joshua and Judges may be considered as the continuation and conclusion of one principal matter in the Books of Moses, which we know was typical of Christianity.

At the birth of Samuel opens the first dawn of a new period —a fresh step in the divine counsels, preparatory to sending the promised "seed" into the world—a period which was pointed out by one of its principal signs, by a prophet more ancient even than Moses. It was plainly pointed at in those words, which were selected (Gen. xlix.) from Jacob's prophetic communications to his sons at his death. "Judah, thou art he whom thy brethren shall praise thy father's children shall bow down before thee;" the sceptre shall not depart out of Judah, &c. Until the day when Samuel anointed David the son of Jesse, of the tribe of Judah, to succeed to the throne of Saul, no peculiar dignity or privilege had been given to that tribe above the rest; but from that day forward, we have seen that it had a decided superiority in several ways. 1st. In what took place on that very day, and which David thus mentions when he appointed Solomon to succeed him on the throne: "The Lord God of Israel chose me before all the house of my father, to be king over Israel for ever; for he hath chosen *Judah to be the ruler;* and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel." 2nd. That a city of Judah was chosen by God to be "the place where he would place his name;" (mentioned so often in the law of Moses under *that* description, but without the least intimation of where it was to be;) the place where alone God would have a temple built, whither all "the tribes went up" at the three great feasts, and to offer all their holy offerings; a place thenceforth described as the peculiar dwelling place of God; and hence we find in the New Testament, the name of Jerusalem applied in a spiritual sense to the whole Christian church, and the name of "New Jerusalem" given to that glorious state of things which will succeed Christ's second coming. Lastly, we have seen that the tribe of Judah, with the small tribe of

Benjamin attached to it, (but both included under the name of Judah,) was reigned over peaceably (that is, without *internal* war) by the family of David in regular and undisputed succession for nineteen generations, the throne remaining unshaken till the kingdom itself was ruined ; thus fulfilling in a lower and temporal sense the promise, that the “throne of David should be established for ever,” and affording a good earnest or sign that it *will* be *completely* fulfilled in a far higher sense, while, on the contrary, the throne of the kingdom consisting of all the *other* tribes of Israel, was possessed by no less than ten different families, and yet that kingdom was entirely destroyed one hundred and thirty-four years before the captivity of Judah.

Thus the superiority of the tribe of Judah being a principal distinguishing character of the period between Samuel and the carrying away to Babylon, it is evident that to this period, Jacob, by inspiration, pointed, when he said those remarkable words before mentioned ; he pointed indeed far beyond it, to another and a far more glorious distinction of the tribe of Judah than those above mentioned ; but there can be no doubt, that to *this* period his prophecy *first* pointed. And the *importance* of observing the clear and striking fulfilment of *this* prophecy, is *two-fold*.

I. As it is, *in itself*, a most satisfactory proof of the divine origin of the Scriptures ; for, in the first place, if we compare the few words of this prophecy ascribed to Jacob, with the history by which we have traced their fulfilment, we see at once that they were no *pretended* prophecy—no prophecy *written after its fulfilment*; because any *deceiver* who lived after the time of the exaltation of the tribe of Judah, that is, after the reigns of David and Solomon, and the building of the temple, and who wanted to *forge* a prophecy of those times, would undoubtedly have made his prophecy point more *distinctly* to the events by which it was fulfilled. Besides, consider how utterly impossible it would have been to have inserted a false sentence in the writings of Moses, ascribing peculiar honours to one tribe above the rest, when *all* the tribes were in possession of those writings, and would certainly have watched

with a jealous eye any attempt of one tribe to exalt itself above its brethren ; so that there is no room for a suspicion of any deceit, or that the words were not truly recorded by Moses, and really spoken by Jacob. If then, in the next place, we consider the *circumstances* under which Jacob spoke them, namely, when his own *beloved Joseph* had become in a manner "a father" to his whole family, when, therefore, he might with so much more *reason* have loved him with partiality, and have considered him not only as his *own* favourite, but as the favourite of *Heaven*—when to *this* son all his other children had *already* "bowed down," according to his own prophetic dream ; when we consider that *these* were the circumstances under which Jacob said, "JUDAH, *thou* art he whom thy brethren shall praise," "thy father's children shall bow down before thee," we can hardly desire a stronger proof of divine foreknowledge dictating to a human tongue. But,

II. There is another reason of the importance of observing this prophecy of Jacob's and its fulfilment.

If the age of exaltation of the tribe of Judah be thus pointed to by divine inspiration from such an early period, it leads us to *expect* to find something belonging to this age, of peculiar *importance*; and if, by the *light of Christianity*, we *do* find this, but *not without it*, then, we have not only a strong additional proof, that the former prophecy was dictated by the Spirit of God, but also a most comfortable evidence, that *that* light by which we see the principal importance of this age, in its connexion with what is *now* our daily *experience*, is the *true* light; or in other words, that *Christianity* which thus shows us one single mind—one single *design* ordering a train of events during a period of nearly three thousand five hundred years,—is verily not "of man," but the fulfilment of the determinate counsel and foreknowledge of God.

The question is then, *do* we find any thing in this age, which we may designate as the age of the exaltation of the tribe of Judah, of great and peculiar importance as regards Christianity? Now, it is almost too obvious to need mentioning, that

the very same step in God's dealings with his people Israel, which, strictly speaking, began * the age of the exaltation of the tribe of Judah, was also a conspicuous step in the Divine "counsel" (as revealed by the Gospel) preparatory to sending the "great salvation" into the world; namely, the choosing out David of the tribe of Judah to be king over all Israel, and giving him that strongly confirmed promise, (noticed at 2 Sam. vii.) that his seed should reign for ever. In this one step was made a two-fold discovery of prophecy concerning the promised seed of Abraham; two more added to the number of circumstances that must meet in the Christian religion, if it be truly from the God of Israel, and if he be the "living and true God;" first, that he should come of the "house and lineage of David," secondly, that he should *reign*—that one part of his peculiar office should be *kingly*.

This particular step in prophecy is held up conspicuously to our notice, by its being dwelt upon by subsequent prophets, and so much brought forward in the New Testament; but, perhaps, there is no passage by which its importance more eminently appears, than by its being selected from among all other prophecies, to be mentioned by the angel at the very first "an-

* It was said above, that the *first dawn* of this age opened with the birth of Samuel, not only because Samuel was the prophet who anointed David, while yet an obscure youth employed in tending his father's sheep, to succeed to the throne of Israel; but also, and chiefly, because while Samuel himself was yet a little child, his mother Hannah was inspired to predict, not only the anointing of David, but the glory of David's son; "I rejoice in thy salvation;" "the Lord shall judge the ends of the earth, and he shall give strength to his king, and exalt the house of his anointed." (1 Sam. ii. 1st and 10th verses.) No king was ever proposed in Israel, till above fifty years after these words were uttered; and the title "his Anointed," (that is, Messiah, or Christ,) was then perfectly new; but from that time even to *this day*, it has been the title of that Son of David, who is now adored by Gentile nations the most remote from the land of Israel, as "King" over all "the people of the God of Abraham;" all the many nations who have now become Abraham's children.

nunciation," that the fulfilment of all was about to begin. "Fear not, Mary ; thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest : *and the Lord God shall give unto him the throne of his father David ; and he shall reign over the house of Jacob for ever* : and of his kingdom there shall be no end."

Thus the very first beginning of this period stands, as it were, on an eminence, which fully corresponds with the fact of its having been pointed to by the Holy Spirit, in the words of the inspired patriarch Jacob, while yet his sons, the fathers of the future *tribes*, were scarcely parted into *families*.* Yet this *beginning* is but a very small part of that which gives this period its importance as regards Christianity. This was the time when the "*Spirit of prophecy*" "*awaked as one out of sleep*," and began to "*testify beforehand*" more distinctly and more abundantly than ever before, "*the sufferings of Christ and the glory that should follow*."

Till the time of David, the prophetic part of Scripture is only interspersed here and there with the *history* ; (though indeed, the history itself, as was before observed, up to that time may be considered as typical, and therefore prophetic;) but thenceforth the gift of the Spirit was poured out too abundantly to have its utterance recorded in the course of the history, and, consequently, forms a separate part (and that the greatest) of the holy Scripture. We must now, therefore, go back to the time of David, and view him in a character in which the *history* but very slightly represents him ; we must now view him as the inspired *Psalmist*, whose writings, though not appearing in

* It also explains a very remarkable passage of the seventy-eighth Psalm, where, after describing the latter part of the interval between Joshua and Samuel, as the time when God "greatly abhorred Israel" for their wickedness, the Psalmist continues, (verse 65,) "Then the Lord awaked as one out of sleep. . . . Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim, (Joseph's son,) but chose the tribe of Judah, the Mount Zion which he loved He chose David also his servant, and took him from the sheepfold to feed Jacob his people and Israel his inheritance."

the form of *professed* prophecy, (like those of Isaiah and the other later prophets,) but only as hymns of praise and triumph, or prayer and plaintiveness, according to his own or his country's circumstances, nevertheless apply in many places so plainly to "the sufferings of Christ and the glory that should follow," that from no one of the prophets do we find the apostles quoting so many passages, in "showing by the Scriptures that Jesus was Christ," as from the Psalms of David.

It may be proper to observe here, that there is *much* other matter in the Psalms and prophets demanding the most devout and earnest attention of the Christian reader, besides that which is prophetic of Christianity. A very large portion consists of moral and religious precepts—of "doctrine, reproof, correction, instruction in righteousness," of warnings and threats to the wicked, or the careless, or the undecided, of encouraging invitations to repentance and mercy, and of the most comfortable promises, to them that "walk humbly with their God," by faith in his word, assuring them of his unchangeable paternal care and love. Indeed one very striking manifestation of that outpouring of the Spirit upon the prophets, which distinguishes the age of which we have been speaking, is seen in the high spiritual strain of piety which made their writings a fit manual of comfort and support, even to **HIM** to whom "the Spirit" was not given "by measure." But to make any selection from *such* parts of these sacred writings, (further than is necessary for the illustration of prophecy,) would be far from the design of this work, which (it can hardly therefore be necessary to say) is not meant, in *any* case, as a substitute for the Bible itself, but an introduction to it—not as the *inside* of the sanctuary, to be *dwellt* in, but an outside view, (or outline,) enough to show that it is none of man's building, and to present a *bare* view indeed, but for that very reason a more *ready* one, of that unity of the whole which is seen by the correspondence of its distant parts—by the connexion between "the apostles and the prophets," and by that of *both* these with "Jesus Christ himself, the chief corner-stone."

The object, then, of the selections from the Psalms and prophets, extends no farther than to the illustration of the follow-

ing passage from the twenty-fourth chapter of St. Luke's gospel, and of that evidence of the truth of Christianity to which this passage points our attention. "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

These, then, are the matters of prophecy we are to look for:—

The person of Christ.

His sufferings.

His resurrection.

That repentance and remission of sins should be preached in his name among all nations, and

That this preaching should begin at Jerusalem.

But lest these matters, under the peculiar form in which they appear (or rather under which they are *veiled*) in the Psalms, might in some places be overlooked by the reader who has not studied the language of the prophets, or compared it with that of the apostles, the following hints may be useful in helping him to perceive them more readily.

1st. In looking for the Christ, we must remember, that the name of *Christ* is the same as the "anointed" one, and that he is so named because he is both King and Priest: accordingly, we must look for a "*King*" to "reign over the house of Jacob for ever," and also a *Priest* whose office is to continue for ever—a *priest*, and yet of the seed of David, and therefore of the tribe of Judah, although the law of Moses acknowledges none but of the tribe of Levi; and although the seed of David, yet also the "begotten" Son of God—a Son of God, therefore, in a sense very different from that in which any other being is so called. Even *these* few marks are abundantly sufficient to satisfy us,

that he to whom they are ascribed, can be none other than the Christ of the New Testament.

2dly. In looking for the *sufferings* of Christ we must use the same light which St. Peter has given us with regard to his *resurrection*, when he said that David, “being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne. He, seeing this before, spake of the resurrection of Christ,” when he said, (apparently speaking of himself,) “Thou wilt not leave my soul in hell, (the state of the dead,) neither wilt thou suffer thine Holy One to see corruption.” The apostle has here given us a light by which we may understand not only *this*, but many other passages of the Psalms, by shewing us that as God had sworn with an oath to David that Christ should descend from him, and sit on his throne, therefore David speaks of Christ in his *own* person as Christ’s representative. Hence in searching in Psalms how “it behoved Christ to suffer,” we must look into the plaintive cries of David, *apparently* relating to his *own* distress, amongst which we shall find some passages (like that of his resurrection) which *evidently* relate only, or at least principally, to Christ—as for instance, “They pierced my hands and my feet,” Ps. xxii. “In my thirst they gave me vinegar to drink,” Ps. lxix.

Again, with regard to the next great matter of prophecy before enumerated, “That repentance and remission of sins should be preached in his name among all nations;” this, we must remember, is our Lord’s explanation of those passages which predict that the heathen nations should be brought under the dominion of Christ;—that nations the most remote from the land of Canaan (called “the Isles,” “the ends of the earth,” &c.) should be brought to join in praising and rejoicing in the God of Israel; and St. Paul has shewn us that *this* is the prophetic meaning of a great number of passages, by quoting the 1st verse of the 117th Psalm:—“Praise the Lord, all ye nations, praise him, all ye people,” as a prophecy “that the Gentiles should glorify God for his mercy, and joining it with this prophecy of Isaiah, “There shall be a root of Jesse, and he that shall rise

to reign over the Gentiles ; in him shall the Gentiles trust.”* Thus the apostle shews us, that the 96th, 97th, 98th, 100th, and other similar Psalms, calling upon all the heathen nations to join in praising the God of Israel, are so many triumphant songs of praise for the great work of the conversion of the Gentiles, though written so long before there appeared in the world the slightest human probability of such a work ever being effected.

Lastly, This glorious work was to “*begin at Jerusalem* :” or, in the language of the Psalms, “Out of Zion God hath shined.” “The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies;”† or, in the clearer language of Isaiah, “Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

It will not, perhaps, be unprofitable to conclude and exemplify these preparatory hints with some parts of the 2nd, 3rd, and 4th chapters of the Acts of the Apostles, which furnish us with the sure interpretation of several prophetic passages in the Psalms, and thereby help us to understand many more, by shewing the peculiar way in which Christ and his kingdom are pointed to in this part of holy Scripture ; for it is observable that each of the three principal divisions of the prophetic volume distinguished by our Lord himself—“the law of Moses, the Prophets, and the Psalms”—has its own peculiar character ; different from either of the others, though all agreeing in their two great leading points—that they all point to Christ ; and all inculcate that which Christ was effectually to teach, that “without holiness no man shall see the Lord ;” and that “the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.”

On the first day, when, the apostles being “endued with power from on high,” (according to our Lord’s words,) “repentance and remission of sins” began at Jerusalem to be preached in his name, the following were among the words used by St. Peter:—

* Rom. xi. 11, 12.

† Psalm i. and cx.

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.—(Psalm xvi.)

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; (Psalm cxxxii.) he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool.—(Psalm cx.) Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive

the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this un-toward generation. Then they that gladly received his word were baptized : and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."*

The next chapter begins with the account of the miraculous healing of the man forty years old, who was publicly known, and a cripple from his birth :—

" And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus ; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you ; and killed the Prince of life, whom God hath raised from the dead ; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know : yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ; and he shall send Jesus Christ, which before was preached unto you : whom the heaven must receive until the

* Acts ii. 22 to 42 inclusive.

times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”*

After this miracle, the number of believers being already increased to five thousand, the rulers of the city gathered a council, and summoned the apostles :—

“ And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole ; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner.—(Psalm cxviii. 22.)

“ Neither is there salvation in any other : for there is none other name under heaven given among men whereby we must be saved. And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them

* Acts iii. 11 to 26 inclusive.

is : who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things ? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.—(Psalm ii.)

“ For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal ; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.”*

PROPHETIC PSALMS.

PSALM II.

WHY do the heathen rage,
and the people imagine
a vain thing ?

2 The kings of the earth set themselves, and the rulers take counsel together, against the **LORD**, and against his anointed, *saying*,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the hea-

vens shall laugh : the **LORD** shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree : the **LORD** hath said unto me, Thou *art* my Son ; this day have I begotten thee.

8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost

* Acts iv. 7 to 12, and 23 to 31.

parts of the earth *for thy possession.*

9 Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be instructed, ye judges of the earth.

11 Serve the Lord with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.*

* Psalm ii.—If the prophetic subject of this Psalm had *not* been declared by the apostles in the foregoing passage from Acts iv. still it would have been perfectly evident by a comparison of the 6th, 7th, and 8th verses, with what has already taken place in the world and is still in progress. Do we desire to be eyewitnesses of a *miracle* to prove that the Christian religion is from God ? We may see one in the strictest sense of the word, as great as any recorded in the New Testament, whenever we choose to turn our attention to it. No person who has given the requisite time and attention to such matters, can doubt that the words of this Psalm were written, as we now have them, many centuries before Christianity began : we have only then to take up a map of the world, and look at the little spot (comparatively) over which the dominions of David & Solomon extended in their most flourishing condition, (remembering that at no *other* period, for ten centuries after the Psalm was written, were the affairs of "Sion" *equally* flourishing,) and then compute the number, the extent, and the rank in civilization and power, of those nations which at *this* day, by their professed national religion, acknowledge as their "Lord and master," and as "the only begotten Son of God," One, whom they also acknowledge that these words were spoken by an angel from God, "The Lord God shall give unto him the throne of his father David," (the throne of Sion) "and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end." He that can contemplate *this*, and compare it with the 6th and following verses of the second Psalm, and then attribute the agreement between the words of

PSALM VIII.

In all nine verses. **

O LORD our Lord, how excellent is thy name in all the earth ! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers,

the moon and the stars, which thou hast ordained ;

4 What is man, that thou art mindful of him ? or the son of man, that thou visitest him ?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands ; thou has put all *things* under his feet :*

this ancient oracle, and the present state of the world, to *chance*, or to any other cause but “ the decree” of Him who “ up-holdeth all things,” might also, (and with *fully* equal reason) call it a lucky coincidence if he were to witness the sudden change from a storm to a calm, instantly following the utterance of the words, “ Peace, be still.” If the infidel chooses to say, that the “ Anointed”—the “ King set upon the holy hill of Sion”—was nothing but a *name*, let him so have it; still the *niracle* remains the same : that *name*, in exact accordance with the prediction, *has* received (and is progressively receiving) ‘the heathen for its inheritance, and the uttermost parts of the earth for its possession ;’ that *name* did suddenly appear, above thousand years after it was thus announced, “ breaking” the power of heathenism (or idolatry) as “ with a rod of iron,” with *some* “ weapon,” however, “ mighty to the pulling down of strong holds,”) “ dashing it to pieces like a potter’s vessel.”

* Psalm viii.—Our Saviour’s application of the second verse of this Psalm is given us, Matt. xxi. 16, in his answer to the chief priests and scribes that would have stopped “ the mouths”

* * When the last verse in any of the selections from the Psalms and Prophets is not the last of the Psalm or chapter from which the selection made, the number of verses in the whole of such psalm or chapter will be stated at the head of it, as in this instance.

PSALM XIV.

THE fool hath said in his heart, *There is no God.* They are corrupt, they have done abominable works, *there is none that doeth good.*

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and seek God.*

3 They are all gone aside, they are *all* together become filthy: *there is none that doeth good, no, not one.*

4 Have all the workers of

iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.

5 There were they in great fear: for God is in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD is his refuge.

7 O that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.*

of his children, crying “Hosannah to the son of David”—“Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?” And by comparing that ejaculation of our Lord’s, (Matt. xi. 25,) “I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes”—with his “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven,” (that is, such are the members of the true Christian church,) it would seem that this is one of the many passages in the Psalms which describe the *character* of that “kingdom of heaven,” which Christ came to establish upon earth. Compare also those passages where he gives the title of “these little ones” to those who should truly believe in him.

St. Paul twice (Heb. ii. and 1 Cor. xv.) applies to our Lord the latter part of the 6th verse, “Thou hast put all things under his feet;” and it is very remarkable that our Lord himself, immediately after the words, “I thank thee, Father,” &c. adds. “All things are delivered unto me of my Father.”

* Psalm xiv.—What “salvation” is spoken of at the 7th verse of this Psalm, we may gather from the place where St. Pa-

introduces the former part of it in his Epistle to the Romans, chap. iii. "What, then, are we (Jews) better than they? (Gentiles;) no, in no wise: for we have proved both Jews and Gentiles, that they are all under sin"—*as it is written*, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one."—"That every mouth may be stopped, and all the world become guilty before God. Therefore by the deeds of the law shall no flesh be justified in his sight, for by the law is the knowledge (or consciousness) of sin. But now, the righteousness of God without the law," (God's way of salvation—the "righteousness" which God will "impute" to the "faith which worketh by love") "is manifested, being witnessed by the law and the prophets."

Since the apostle quotes the former part of the Psalm in shewing that there was no moral difference in the sight of God between Jew and Gentile, it is evident that he considered the charge of universal depravity, which the Psalm contains, as laid against the Jews as well as against their enemies. This shews, then, that the "salvation sighed for" in the last verse, is that salvation which *He* brought who came "to save his people from their sins"—"to proclaim *liberty to the captives*, to appoint unto them that *mourn in Zion*, to give unto them beauty for ashes, *the oil of joy for mourning*," Isa. lxi. 1—3. The Psalm, indeed, seems to point to that glorious time when "the fulness of the Gentiles shall be come in, and so all Israel shall be saved, as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 26. These last words St. Paul quotes from Isaiah lix. 20, the 7th and 8th verses of which chapter he joins with the words which he quotes from this Psalm; and if the reader will carefully examine the whole passage in Isaiah, from the 7th verse of chap. lix. to the words above quoted from chap. lxi., he will see such a striking resemblance, that the prophet seems to be enlarging (with a great addition of light from above) on the very same subjects which are more briefly mentioned in this Psalm; the first six

PSALM XVI.

6 The lines are fallen unto me in pleasant *places*; yea, I have a goodly heritage.

7 I will bless the **LORD**, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the **LORD** always before me: because *he is* at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore.

PSALM XVIII.

I WILL love thee, O **LORD**, my strength.

2 The **LORD** is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the **LORD**, who is worthy to be praised: so shall I be saved from mine enemies.

4 The sorrows of death compassed me, and the floods of ungodly men made me afraid.

5 The sorrows of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the **LORD**, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness was under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies.

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O **LORD**, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of many waters.

verses of the Psalm corresponding with verse 1 to 20 of Isaiah lix.; the 7th verse of the Psalm pointing to that which the prophet speaks of from lix. 20 to lxi. 4.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the **LORD** was my stay.

19 He brought me forth also into a large place; he delivered me, because he delighted in me.

36 Thou has enlarged my steps under me, that my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast subdued under me

those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

43 Thou hast delivered me from the strivings of the people; *and* thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.

44 As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

49 Therefore will I give thanks unto thee, O **LORD**, among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.*

* Psalm xviii.—The prophetic pointing of *one* part of this Psalm, to Christ and his dominion, is shewn by St. Paul in the following passage, Rom. xv. “Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers;” (that is, Jesus Christ came “to be the glory of his people Israel,” by verifying and fulfilling the oracles committed to them;) “and that the *Gentiles* might glorify God for his mercy,” *as it is written*, (49th verse of this Psalm,) “For this cause I will confess to thee among the Gentiles, and sing unto thy name.”

It is written also still more plainly at the 43d verse, “Thou hast made me the head of the heathen; a people whom I have not known shall serve me: as soon as they hear of me they shall obey me;”—words which David could hardly have spoken of *himself*, in his most prosperous circumstances, but which

PSALM XXI.

THE king shall joy in thy strength, O LORD ; and in thy salvation how greatly shall he rejoice !

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips.

3 For thou preventest him with the blessings of goodness : thou settest a crown of pure gold on his head.

4 He asked life of thee, and thou gavest it him, even length of days for ever and ever.

5 His glory is great in thy salvation : honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed for ever : thou hast made him exceeding glad with thy countenance.

PSALM XXII.

MY God, my God, why hast thou forsaken me ? *why art thou so far from helping me, and from the words of my roaring ?*

2 O my God, I cry in the daytime, but thou hearest not ; and in the night season, and am not silent.

3 But thou art holy, O thou that inhabitest the praises of Israel.

4 Our fathers trusted in thee : they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered : they trusted in thee, and were not confounded.

6 But I am a worm, and no man ; a reproach of men, and despised of the people.

7 All they that see me laugh

have been gloriously fulfilled by the dominion of the Son of David ; as was noticed on Psalm ii.

The latter part of the Psalm, then, being unquestionably prophetic of Christianity, it leads us to look more attentively to the former part ; and though it is very difficult to conceive what part of David's life could call forth the language we find in verses 5 to 16 inclusive, yet has it not already reminded the Christian reader of that awful day, when "from the sixth hour there was darkness over all the land, unto the ninth hour"—"and the earth did quake, and the rocks rent, and the graves were opened?" The Jewish spectator that beheld these convulsions of nature, and remembered the words in this Psalm descriptive of the answer of the Almighty to the cry of him in whom "he delighted," when "the sorrows of death compassed him," might well exclaim with the centurion, "Truly this was the Son of God!"

me to scorn : they shoot out the lip, they shake the head, *saying,*

8 He trusted on the **LORD** *that* he would deliver him : let him deliver him, seeing he delighted in him.

9 But thou *art* he that took me out of the womb : thou didst make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb : thou *art* my God from my mother's belly.

11 Be not far from me ; for trouble *is* near ; for *there is* none to help.

12 Many bulls have compassed me : strong *bulls* of Bashan have beset me round.

13 They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart is like wax ; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd ; and my tongue cleaveth to my jaws ; and thou hast brought me into the dust of death.

16 For dogs have compassed me : the assembly of the wicked have inclosed me : they pierced my hands and my feet.

17 I may tell all my bones : they look *and* stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O **LORD** : O my strength, haste thee to help me.

20 Deliver my soul from the sword ; my darling from the power of the dog.

21 Save me from the lion's mouth : for thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren : in the midst of the congregation will I praise thee.

23 Ye that fear the **LORD**, praise him ; all ye the seed of Jacob, glorify him ; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted ; neither hath he hid his face from him ; but when he cried unto him, he heard.

25 My praise *shall be* of thee in the great congregation : I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied : they shall praise the **LORD** that seek him : your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the **LORD** : and all the kindreds of the nations shall worship before thee.

28 For the kingdom *is* the **LORD**'s : and he *is* the governor among the nations.

29 All *they that* be fat upon earth shall eat and worship : all *they that* go down to the dust shall bow before him : and none can keep alive his own soul.

30 A seed shall serve him ; it shall be accounted to the **LORD** for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.*

PSALM XXXII.

BLESSED is *he whose transgression is forgiven, whose sin is covered.*

2 Blessed is the man unto whom the **LORD** imputeth not iniquity, and in whose spirit *there is no guile.*

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the **LORD**; and thou forgavest the iniquity of my sin. Selah.

* Psalm xxii.—Verses 15 to 18, render it perfectly plain that this Psalm is prophetic of the “sufferings of Christ”—those sufferings under which he had recourse to this Psalm for his support; (see Matt. xxvii. 46;) we know that at *other* times he resisted Satan by the written word of God; and so in that his last and severest (but triumphant) conflict, we find him using the same “sword of the spirit” by repeating the first words of one of those prophetic records which shewed that what he suffered was only “what God’s hand and God’s counsel had determined before to be done;” and if we look at the latter part of it we find a plain reason why “the Captain of our salvation” should have found comfort in this Psalm, when his victorious conflict was almost finished; for while the former part is prophetic of “the sufferings of Christ,” the last two verses predict “the *glory* that should follow”—the fruits “of the travail of his soul,” which he should “see, and be satisfied;”—“I will declare thy name unto my brethren.”—“The meek shall eat and be satisfied;” (what *this* means will be seen by Psalm xxxvi.) “All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee.” “For the kingdom is the Lord’s.” “A seed shall serve him:” as in Isaiah liii. “When thou shalt make his soul an offering for sin, *he shall see his seed*, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.”

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the horse, or as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.*

* Psalm xxxii.—The great Christian doctrine of salvation by God's unmerited mercy, (a salvation *consisting* both of pardon and holiness,) received by means of sincere faith, though it "establishes the law," by teaching the heart of man to love it, was only made *known* by the *gospel*, as St. John declares, "The law was given by Moses, but *grace* and truth came by Jesus Christ;" therefore those passages in "the law and the prophets" which "*witness*" this salvation of God, are of the nature of the prophecy, of which passages St. Paul has pointed out that this psalm is one. After first mentioning that conspicuous one in "the law," "Abraham believed God, and it was counted unto him for righteousness;" he then adds, "Even as David also describeth the blessedness of the man, unto whom God *imputeth* righteousness without works, saying, Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

But it is not merely in these two verses that David here describeth this blessedness; the same subject continues to the end of the psalm. In the first two verses, he rather *states* the subject he is about to speak of than, *describes* it. Then in the next three, he relates his own experience of this blessedness, showing in the third and fourth, that while his soul was burdened with a sense of guilt, but not melted into humble confession

PSALM XXXVI.

In all twelve verses.

7 How excellent is thy lovingkindness, O God ! therefore the children of men put their trust under the shadow of thy wings.

8 they shall be abundantly satisfied with the fatness of thy house ; and thou shalt make them drink of the river of thy pleasures.

9 For with thee is the fountain of life : in thy light shall we see light.*

before God, he was like ground, hard and barren for want of rain, (the influence of the Holy Spirit being frequently, in the psalms and prophets, compared to rain and dew fertilizing the earth;) and in the fifth, declaring the blessed relief of humble confession with faith in God's mercy. In the sixth, he predicts what has been strictly fulfilled, that he should be an encouragement to all believers, to " seek the Lord while he may be found," assuring them that when the " flood " of " the wrath of God against all ungodliness and unrighteousness of men," should be poured out upon the impenitent and unbelieving, they who had called faithfully upon the Lord should be saved. The seventh is the expression of his perfect trust in this mercy ; and in the eighth and ninth, he seems to represent the God of grace addressing his people, promising the blessed teaching of his Holy Spirit, and (verse 9,) that he would not value a *forced* obedience (under the mere influence of *terror*,) by which brutes are governed, and which is the characteristic of the *law*, as it regards a creature " shapen in iniquity," but that *mercy* should compass him about that trusteth in the Lord, and that this should produce a holiness, consisting of joy in the Lord, as its very essence and strength.

* Psalm xxxvi.—Much light is thrown on many prophetic passages in the Psalms, by those places in the prophet Isaiah where the like expressions or similitudes are used ; because in the latter, there is such an *addition* of evangelical prophecy as takes away all uncertainty as to what they point to. Whatever it be which is spoken of in the eighth verse of this psalm, we cannot doubt that it is the same of which Isaiah speaks in

PSALM XL.

In all seventeen verses.

I WAITED patiently for the **LORD**; and he inclined unto me, and heard my cry.

2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings.

3 And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the **LORD**.

6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offer-

ing and sin offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

8 I delight to do thy will, O my God: yea, thy law *is* within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O **LORD**, thou knowest.

. 10 I have not hid thy righteousness within my heart; I have declared thy faithfulness, and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.*

Chap. xxv. 6, “In this mountain (*‘the mountain of the Lord’s house,’* as he calls it, chap. ii.) shall the Lord of hosts make unto all people *a feast of fat things*, a feast of wines on the lees, *of fat things full of marrow*, of wines on the lees well refined;” and what *this* means, who can doubt who reads what immediately follows; “and he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations;” (the curtain of the black night of heathenism;) “he will swallow up death in victory,” &c.

What is this, but “repentance and remission of sins shall be preached (in the name of the Lord of Hosts) among all nations, beginning at Jerusalem, the mountain of the Lord’s house?” And the souls of them that believe “shall be *satisfied*, even as with marrow and *fatness*, (psalm lxiii.) when their mouth praiseth him with joyful lips;” saying, “thanks be to God which giveth us the victory, through our Lord Jesus Christ;” “O death, where is thy sting? O grave, where is thy victory?”

* Psalm xl.—With this psalm should be read the tenth chapter of St. Paul’s Epistle to the Hebrews, as is done in the church of England service on Good Friday.

PSALM XLI.

5 Mine enemies speak evil of me, When shall he die, and his name perish ?

6 And if he come to see me, he speaketh vanity : his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

7 All that hate me whisper together against me: against me do they devise my hurt.

8 An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.*

PSALM XLV.

MY heart is inditing a good matter: I speak of the thing which I have made touching the king: my tongue is the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

4 And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8 All thy garments smell of myrrh, and aloes, and cassia out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters among thy honourable women upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.

12 And the daughter of Tyre shall be there with a gift,

* Psalm xli.—Compare verse nine with John xiii. 18.

even the rich among the people shall intreat thy favour.

13 The king's daughter is all glorious within : her clothing is of wrought gold.

14 She shall be brought unto the king in raiment of needle-work : the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought :

they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations : therefore shall the people praise thee for ever and ever.*

* Psalm xlv.—St. Paul has told us, (Heb. i. 8) that this psalm is addressed to the Son of God ; and, indeed, whoever reads the first seven verses attentively, will see that the words could be applicable to none else. With the second verse we may compare these words of St. John, “The word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” That the third, fourth, and fifth verses, predict the triumph of the Gospel over heathenism, will appear more evident if we compare them with these words of Isaiah ; (xi. 1, 2, 4;) “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom :” &c. (here the spirit of “*grace*” is described at large;) “ and he shall smite the earth with the rod of his mouth,” “ and righteousness shall be the girdle of his loins ;” and (xlix. 1, 2,) “ Listen, O isles, unto me ; and hearken, ye people, from far ;” “ he hath made my mouth like a sharp sword ; in the shadow of his hand hath he hid me, and made me a polished shaft ; in his quiver, hath he hid me.” After which, follows a clear and full prophecy of the conversion of the Gentiles to the worship of the God of Israel.

That the remainder of the psalm points in a figurative manner to something spiritual, is evident from this, that the eighth and ninth verses are addressed to the same person as the seventh which we know, from St. Paul, is addressed to the Son of God.

It is nothing surely to be surprised at, if some of those things which “ holy men of old spake as they were moved by the Holy Ghost,” concerning Christ and his spiritual kingdom, should be at present (and until they are more *completely* fulfilled) “ hard to be understood ;” or even if they should be *as yet* absolutely unintelligible, however, we should certainly *endeavour* (taking that which is *clearly* revealed for our guide,) to obtain some satisfactory understanding of words which we repeat with our lips in public worship ; let us, therefore, again have recourse to Isaiah, and compare the remainder of this psalm with those places in which the prophet unquestionably predicts the conversion of the Gentiles, and that under the same figure which is considered by Christian expositors to be here used by the Psalmist.

In several places of Isaiah we find the conversion of the nations of the world to the worship of the God of Israel, predicted under the following figure.

Zion, which for a long time previous to the coming of Christ was under the dominion of foreign powers, and was without any inspired prophet—in short, was stripped of the tokens of God’s peculiar presence and favour—is represented as in a state of widowhood and barrenness, as a “ woman forsaken and grieved in spirit.” “ Zion said, the Lord hath forsaken me, my God hath forgotten me ;” when suddenly “ more are the children of the desolate than the children of the married wife ;” she has more children in this her desolate state, than she had in the best days of her former glory and favour. “ Thou shalt break forth on the right hand and on the left ; and *thy seed shall inherit the Gentiles.*” “ Thou shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband ; the Lord of Hosts is his name ; and thy Redeemer the Holy One of Israel ; The God of the whole earth shall he be called.” These passages are from the fifty-fourth of Isaiah, and they agree with, and illustrate an expression in the fifty-third chapter ; “ When thou shalt make his soul an offering for sin, he shall *see his seed* ;” the seed he should have of Zion whom he had espoused, namely, the Gentile churches—those multi-

tudes out of the various heathen nations who so rapidly became children of Zion, by becoming *Christ's* through the preaching of the cross. Gal. iii. 29.

Since, then, the “husband” of Zion, spoken of by Isaiah, to whose gospel and grace she owes all the children (the Gentile churches) she now has in every quarter of the globe, is the same being (for this we know from St. Paul) who is addressed in the seventh and two following verses of this psalm; and who, we cannot doubt, is also the “king,” “touching” whom the Psalmist “made” the things he here “speaks of;” therefore it is evident that we may consider Zion, (that is the real church of Christ,) “of the house of Israel,” to whom Christ was especially “sent,” (indeed he declares that he was *himself* sent *only* to her, and *from* her he *sends* apostles to the Gentiles,) as the “queen upon his right hand,” who is exhorted in the tenth verse, (for we know, from several passages, that “Jerusalem” and “*daughter* of Jerusalem,” are equivalent terms;) “Hearken, O daughter, and consider and incline thine ear; forget also thine own people and thy father's house.” Here Zion is exhorted to forget (or leave) her own people who rejected Christ, and to incline her ear to him alone:—an exhortation which may be best illustrated by the *obedience* paid to it, as exemplified in the life and words of St. Paul—“If any other man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, (which was in a manner made one with *Judah*,) an Hebrew of the Hebrews: as touching the law, a Pharisee, (‘after the *most straitest sect* of our religion, I lived a Pharisee,’ Acts xxvi.) But what things were gain to me, (all that there was to attach me to my ‘own people’ and my ‘father's house,) those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. That I may *win* Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ.”*

* Phil. iii. 4—9.

Then in the twelfth, and sixteenth, and seventeenth verses, we have the *promise* given to her of the glory that should come to her when she should have thus received Christ her Lord : “The daughter of Tyre,” “even the rich among the people” (the principal Gentile nations) shall bring gifts and “entreat thy favour ;” or as Isaiah expresses it, “many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths ; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” And, consequently, (verse 16,) “Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.” Thou shalt lose thy “fathers,” the tribes of Israel “according to the flesh ;” but in their stead, thou shalt have “children” (offspring churches) in the principal powers of the earth. There is a passage in the thirteenth chapter of Acts, in which we see this strikingly illustrated by its fulfilment. Paul and Barnabas having been specially called, and sent to proclaim the Gospel in heathen countries, in which there were also many Jews, came to Antioch in Pisidia, where they had considerable success—for “the next Sabbath day, (after the first,) came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken unto you (Jews); but seeing *ye put it from you*, (here we see the Israelites after the flesh, leaving the true *Zion*, the *Zion* of Christ—the ‘Lord’s house,’ God’s true temple,) and judge yourselves unworthy of everlasting life, *lo, we turn to the Gentiles*; for so hath the Lord commanded us, saying, (by his prophet Isaiah,) I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth. *And when the Gentiles heard this, they were glad and glorified the word of the Lord.*” Here we see Zion, the little faithful flock of the house of Israel, receiving the “children” she was to have “instead of her fathers,” (that is, instead of that people of which

PSALM XLVI.

GOD is our refuge and strength, a very present help in time of trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ;

3 Though the waters thereof roar *and* be troubled, though the mountains shake with the swelling thereof. Selah.

4 There is a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most high.

5 God is in the midst of her ; she shall not be moved : God shall help her, *and that* right early.

6 The heathen raged, the kingdoms were moved : he uttered his voice, the earth melted.

7 The LORD of hosts is with us ; the God of Jacob is our refuge. Selah.

8 Come, behold the works of the LORD, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire.

10 Be still, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts is with us ; the God of Jacob is our refuge. Selah.*

“ her fathers ” were,) and which “ children ” are now the principal nations of the earth, “ princes in all the earth.”

It may be proper to observe, however, that “ Zion ” very frequently means *all* the church of Christ, because, as soon as the Gentiles joined themselves to Zion, they became not only her *children*, but *one* with her ; according to St. Paul’s declaration, “ There is neither Jew nor Greek ; for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

* Psalm xlvi.—The fourth verse of this psalm evidently speaks of the same “ river,” the same satisfying joys of God’s “ house,” as the eighth verse of the thirty-sixth psalm—the blessedness of those who (in the language of St Paul, as well as of this psalm) “ are come unto mount Sion, and unto the city of the living God.”

The sixth, eighth, and tenth verses should be compared with the first nine of the second psalm. How beautifully do these

PSALM XLVII.

O CLAP your hands, all ye people ; shout unto God with the voice of triumph.

2 For the LORD most high is terrible ; he is a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout, the LORD with the sound of a trumpet.

6. Sing praises to God, sing praises : sing praises unto our King, sing praises.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, even the people of the God of Abraham : for the shields of the earth belong unto God : he is greatly exalted.*

words, "He uttered his voice, the earth melted," express the rapid though gradual decay under the rays of "the Sun of righteousness," of that universal kingdom of darkness, which was so thoroughly established in the earth, supported by every *earthly* source of strength and stability ! The "desolations" (verse 8) are the desolations of that kingdom of darkness and idolatry—the dashing it "to pieces like a potter's vessel."

The whole psalm is a joyful expression of the confidence which the people whose "refuge is the God of Jacob," may feel of finally prevailing over all opposition. But, if this was felt by the Psalmist while yet "the Lord of Hosts" had shown no signs of his intended "victory," (Ps. xcvi.) while yet he was "a God that hid himself," (Is. xlvi. 15,) letting the harvest of his enemies grow ripe and full before he would begin to mow it down, with what perfect confidence may we adopt this beautiful triumphant hymn, to whom "the Lord hath made known his salvation ;" in whose sight "he hath openly showed his righteousness," having already so greatly fulfilled his promise ;—"I will be exalted among the heathen, I will be exalted in the earth!"

* Psalm xlvi.—It appears, by the translation given in the

PSALM XLVIII.

GREAT is the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King,

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw it, *and* so they marvelled; they were troubled, *and* hasted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.

9 We have thought of thy lovingkindness, O God, in the midst of thy temple,

10 According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bul-

margin of some editions of the Bible, that instead of the words, “are gathered together, even the people,” &c., (verse 9,) it may be read, “*are gathered unto the people*,” which seems evidently the better translation, as affording a more clear and decided signification, in perfect unison with the context, and presenting altogether one of the plainest and most striking prophecies of the conversion of the Gentiles to the worship of “the God of Abraham.” Indeed, that this is the principal matter of the whole psalm, seems evident from the second, third, seventh, and eighth verses.

It should never be forgotten, in reading such psalms as this and the preceding one, that for many hundred years after they were written, the name of *many other gods*, (or, to speak more properly, many other *names of gods*,) as for instance, Jupiter, Neptune, Apollo, Diana, Minerva, were *far more* “exalted in the earth,” than the name of “the God of Abraham.” But where are these “*immortal gods*”* now? Where Isaiah declared they would be—“utterly abolished.” Isa. ii. 18.

* So the heathen orators called their gods.

warks, consider her palaces ; that ye may tell it to the generation following.

14 For this God is our God for ever and ever : he will be our guide even unto death.*

PSALM L.

In all twenty-three verses.

THE mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence : a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me ; those that have made

a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness : for God is judge himself. Selah.

7 Hear, O my people, and I will speak ; O Israel, and I will testify against thee : I am God, even thy God.

8 I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.

9 I will take no bullock out of thy house, nor he goats out of thy folds.

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains : and the wild beasts of the field are mine.

12 If I were hungry, I would not tell thee : for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats ?

14 Offer unto God thanks-

* Psalm xlviii.—The second, fourth, and tenth verses seem strongly to indicate that this psalm was written under the same prophetic vision of the extension of the spiritual Zion over the distant nations of the earth, as the two preceding ones : the twelfth verse suggests the comparison of the degree of eminence which the name of Zion held then in the world, with what it now possesses. It would have been an easy work then to have “walked about Zion, to have gone round about her, and told her towers ;” but to do the same now, would be to go round the world.

giving ; and pay thy vows unto | day of trouble : I will deliver
the most high : thee, and thou shalt glorify

15 And call upon me in the | me.*

* Psalm l.—It can hardly be necessary to point out, that the first two verses of this psalm are a prediction, (as *clear* as it is concise and beautiful,) of the sending forth of that Gospel from Jerusalem, by which the God of Israel “ hath shined ” upon the benighted heathen, and called a people (from the rising up of the sun, unto the going down of the same, the remotest parts of the earth, east and west,) “ out of darkness into his marvellous light.”

If we *could* have a doubt whether this were the meaning of the passage, the words addressed to Zion in the 60th chapter of Isaiah ; would instantly dispel it,—“ Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people ; *but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light,* and kings to the brightness of thy risng.”

But the time when this great and glorious change was to take place in the state of the world, is pointed to in this psalm in *another way* ; it is pointed out by the great change and “ reformation ” † that was then to take place in the *religious worship* of the God of Israel, when he was to be no longer a “ God that hid himself ” within the veil of the Mosaic tabernacle or temple ; for in the 8th and following verses, (especially the 9th,) is clearly intimated the mere *temporary* as well as shadowy nature of the ceremonial law. The law of Moses (which the writer of this psalm certainly received as the law of God) contains positive commands, as well as many very particular directions, concerning the sacrificing of “ bullocks and goats ;” and, accordingly, in this very psalm, (verse 5,) the “ saints ” of God are expressly termed “ those that have made a covenant with me by sacrifice.” What other meaning, then, can we attach

† Heb. ix. 10.

PSALM LI.

HAVE mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me throughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin is ever before me.

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; *that* the bones which thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

17 The sacrifices of God are

to the 8th and following verses, (the substance of which is, plainly, "I value not ceremonial sacrifice,") but this—The time is coming when all these shadows shall give place to the reality they represent? And what other meaning can we attach to the 5th verse but this—Gather my saints together, those that have "fled for refuge" to the "everlasting covenant," by which "remission of sins" is promised to sincere "faith in his blood," who "appeared" in Zion not only as "the brightness" (or forth-shining) of the Father's glory, but also, "to put away sin by the sacrifice of himself." (Heb. i. 3; and ix. 26.)

a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then

shall they offer bullocks upon thine altar.*

PSALM LXV.

PRAISE waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all flesh come.

* Psalm li.—In this psalm, as in the preceding one, there are parts which seem strongly to indicate a mind acquainted with *that* “remission of sins” which began, more than a thousand years after the psalm was written, to be “preached in the name of Jesus.”

In the 16th verse the Psalmist professes his conviction, that in the sacrifices and burnt offerings of the law God could have no pleasure; yet in the 6th verse (having just before confessed his own innate corruption) he expresses the confident prayer of faith, “Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow.” The words “Purge me with hyssop,” can only mean, purge me with the blood of a sacrifice, (the blood of the paschal lamb being sprinkled on their houses with “a bunch of hyssop,” Exod. xii. 22,) or with the water mingled with “the ashes of the burnt heifer of purification for sin.” Now since God “desired not sacrifice, and delighted not in burnt offering,” how could he hope that his sin, “red like crimson,” with blood-guiltiness, could be *thus* purged away, and his soul *thus* be washed, and made “whiter than snow,” except that he knew, what St. Paul a thousand years afterwards declared, that “if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, could sanctify to the purifying of the flesh (deliver from ceremonial pollution): much more should the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge the conscience from dead works to serve the living God.”

† Numbers xix. 17, 18, placed after Leviticus xxiii.

3 Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away.

4 Blessed is *the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even of thy* holy temple.

5 By terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which by his strength setteth fast the mountains; *be-*
ing girded with power:

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the out-

goings of the morning and evening to rejoice.

9 Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

11 Thou crownest the year with thy goodness; and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills rejoice on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.*

* Psalm lxv.—It seems unquestionable that the first eight verses of this psalm point to the spiritual blessings of the Gospel. In the 2nd verse, “O thou that hearest prayer, unto thee shall all flesh come,” is clearly predicted the conversion of the Gentiles; (as in Isaiah lvi. 7, “Mine house shall be called an house of prayer for all people;” and lxvi. 23, “From one sabbath to another shall all flesh come to worship before me, saith the Lord.”) In the 3d, the remission of sins by atonement, the preaching of which was to accomplish the great work of conversion; in the 4th, the “joy” which those glad tidings should bring to all people who should believe them; compare the latter part of this verse with Ps. xxxvi. 8., and the note upon it, that is, Isaiah’s parallel passage. And have not all these “voices of the prophets” been “*answered*” (as a sign

is answered by the appearance of the thing signified) “*by terrible things in righteousness,*” (verse 5,) when the Lord of glory, “being delivered by the determinate counsel and fore-knowledge of God, was taken, and by wicked hands was crucified and slain?” Could any terrors of the *law* have opened to the minds of God’s rational creatures the immeasurable evil of sin—the infinite distance to which the transgression of God’s law brings the creature from happiness, as this terror of the Gospel has? Had the whole race of Adam been thrown into eternal punishment, this, indeed, might have made sin sufficiently dreaded on account of its *consequences*; but as long as it is remembered that the breach of God’s law was atoned for by the effulgence of the Father’s glory being found in fashion as a man, (as a *transgressor!**) and as such, becoming “obedient unto death,” so long will sin be detested and abhorred for its *own intrinsic evil*, (measured by that which is infinite, the distance from the cross of Barabbas to the glory of the divine majesty,) and as being “enmity” against that “love” which is “manifested” by that same stupendous mystery, and has thus won our affections to itself for its own intrinsic loveliness.†

The preaching of the “glad tidings” of the Gospel to all people, seems again pointed to in the 8th verse, which might be thus paraphrased—The remotest parts of the earth shall acknowledge with reverence the signs of thy hand (the signs thou wilt give that thou, the God of Israel, art the true and only God); thou wilt spread the joy of thy salvation from the rising up of the sun unto the going down of the same, from the remotest nations eastward, to the remotest west.

But at the 9th verse the subject may seem, at first sight, to change to merely natural and temporal blessings; but is not this only because the *language* changes to the beautiful imagery so very common in the prophets, derived from the similitude between God’s works of *nature* and of *grace*? By comparing the 9th verse with the 8th of Psalm xxxiv,‡ (with the first

* Isa. liii. 12. † 2 Cor. v. 14.; Eph. iii. 17—19; 1 John iv. 9 and 19.

‡ See also Psalm xlvi. 4.

first part of which a former part of *this* psalm is evidently parallel,) is it not evident that “the river of God which is full of water,” means those spiritual blessings proceeding from the grace of God’s Holy Spirit, which first came down in such abundance on the Apostles and first Christians at Jerusalem, and which have since, “through this word,” so “greatly enriched the earth?” And if so, then the “corn” will be “the *seed*” (as our Saviour calls the word of God) which God sent forth “his sowers to sow,” “when he had so provided for it” by the abundant gifts of his Spirit; and then the 10th verse is a beautiful description of the continual operation of that Spirit in producing the fruits which were to spring up in the good ground “made soft with the showers” of grace, namely, the fruits of “love, joy, peace,” &c. (see Gal. v. 22,) according to the promise in the 55th of Isaiah, “As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: *so* shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it;” and what that *is*, immediately follows in exactly the same kind of language as that of the beautiful conclusion of this psalm—“Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands”—expressions which must be left to be *felt*, rather than to be explained and paraphrased.

The only verse that seems to oppose this spiritual sense of the latter part of the psalm is the 11th, “*Thou crownest the year* with thy goodness;” but if the reader refers to a Bible with marginal translations, he will see, “Heb. The year *of* thy goodness,” which means to say that *this* is the closest translation of the Hebrew; for where the translations in the text and the margin are *equally* accordant with the Hebrew, instead of “*Heb.*” the word “*or*” only is prefixed.

If, then, we compare this *correct* translation of the 11th verse, with that “scripture” which our Saviour said was “ful-

PSALM LXVI.

In all twenty verses.

MAKE a joyful noise unto God, all ye lands :

2 Sing forth the honour of his name : make his praise glorious.

3 Say unto God, How terrible art thou in thy works ! through the greatness of thy power shall thine enemies submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee ; they shall sing to thy name. Selah.

5 Come and see the works of God : he is terrible in his doing toward the children of men.

6 He turned the sea into dry land : they went through the flood on foot : there did we rejoice in him.

7 He ruleth by his power for ever ; his eyes behold the nations : let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard.*

PSALM LXVII.

GOD be merciful unto us, and bless us ; and cause his face to shine upon us. Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God ; let all the people praise thee.

4 O let the nations be glad and sing for joy : for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

5 Let the people praise thee, O God ; let all the people praise thee.

6 Then shall the earth yield her increase ; and God, even our God, shall bless us.

7 God shall bless us ; and all the ends of the earth shall fear him.

filled" when he began to proclaim the blessings of grace, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor," &c.—"to preach the acceptable year of the Lord," instead of opposing the spiritual sense, the 11th verse strongly confirms it.—Luke iv. 19, with Isa. lxi. 1, 2.

* Psalm lxvi.—It has been before observed how St. Paul has pointed out that such passages as the first four verses of this psalm are prophetic songs of triumph, as if the Psalmist already saw, the nations of the earth converted to the worship of the God of Israel. So also Ps. xcvi. xcvi. xcvi. c. and cxvii.

The next psalm is a direct prophecy of the same work of grace.

PSALM LXVIII.

LET God arise, let his enemies be scattered : let them also that hate him flee before him.

2 As smoke is driven away, so drive *them* away : as wax melteth before the fire, so let the wicked perish in the presence of God.

3 But let the righteous be glad ; let them rejoice before God : yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name : extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6 God setteth the solitary in families : he bringeth out those which are bound with chains : but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness ; Selah :

8 The earth shook, the heavens also dropped at the presence of God : even Sinai itself was moved at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein : thou, O God, hast prepared of thy goodness for the poor.

11 The LORD gave the word :

great was the company of those that published it.

12 Kings of armies did flee apace : and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was white as snow in Salmon.

15 The hill of God is as the hill of Bashan : an high hill as the hill of Bashan.

16 Why leap ye, ye high hills ? this is the hill which God desireth to dwell in ; yea, the LORD will dwell in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : the LORD is among them, as in Sinai, in the holy place.

18 Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts for men ; yea, for the rebellious also, that the LORD God might dwell among them.

19 Blessed be the LORD, who daily loadeth us with benefits, even the God of our salvation. Selah.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

31 Princes shall come out of Egypt ; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth ; O sing praises unto the LORD ; Selah :

33 To him that rideth upon the heavens of heavens, *which were* of old ; lo, he doth send out his voice, *and that a mighty voice.*

34 Ascribe ye strength unto God : his excellency is over

Israel, and his strength *is* in the clouds.

35 O God, *thou art* terrible out of thy holy places : the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God.*

* Psalm lxviii.—We know from St. Paul that the 18th verse of this psalm is a prophecy of the ascension of Christ to his glory at the right hand of God, and of its immediate consequence, the “power from on high” sent down by him upon his servants for the establishment of his kingdom upon earth. “Unto every one of us,” says the apostle, in his Epistle to the Ephesians, (iv. 7, 8,) “is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men;” and then he enumerates several gifts of the Spirit, by which the Christian church was established.

The 18th verse, then, being so decidedly a prophecy of Christianity, easy to be understood according to that interpretation, but utterly unintelligible without it, we may reasonably look for other parts of the psalm which shall correspond with the importance which this sentence attaches to it. For although it does not necessarily follow, that because one sentence in a psalm decidedly points to Christianity, the same subject will, therefore, be found in other parts of it, yet such parts as might otherwise have appeared doubtful, but will easily bear a Christian sense, in conformity with the known style of prophecy, may justly, by their connexion with this sentence, be considered in the same light, and be added to the number of those with which, in our devotional use of the psalms, whether private or public, we may connect that subject of our thoughts which is the best calculated to enliven our praises.

The 1st verse is the form of prayer and praise which was appointed to be used upon the removal of the ark, (Numbers x. 35;) but that form, even in its first appointment, (and still

more when the occasion was the bringing the ark to Mount Zion,) may well be considered as prophetic of that time when God *did* “arise and scatter his enemies,” in a sense far more suitable to the expression than when their *temporal* enemies fled before the armies of Israel.

The 6th verse, if we take the expressions according to the same import in which they are used by Isaiah, predicts the sudden accession of children to the desolate and widowed Zion. (spoken of at Psalm xlv.,) by the calling of the Gentiles, the proclaiming “liberty to the captives, the opening of the prison to them that are bound;” (Isa. lxi. 1.) and that God’s grace and Holy Spirit, while it “watered” so many other nations of the earth, should be withheld from the “rebellious” Jews, who rejected the fountain of salvation which was sent to them. Thus also the “plentiful rain,” (verse 9,) may be understood of that abundant out-pouring of the Holy Spirit on the first Christians, by which they were all “of one heart and of one soul,” and “walking in the fear of the Lord, and in the joy of the Holy Ghost, were multiplied.” And perhaps it may also point to some *other* still more abundant (or, at least, far more *extensive*) raining down of the same Spirit, whenever the Christian church, “weary” of the present imperfect fulfilment of the glorious promises, thirsty for more copious and *general* “showers” of that grace which is to “water the earth,” shall unite more generally in supplicating for it. See the 6th verse of Psalm lxxii., which strongly establishes this view of the present passage.

It is worthy of remark, that both the 9th and 18th verses are immediately preceded by the mention of Mount Sinai, and that both these verses received their especial fulfilment, according to this interpretation, on the anniversary of the day when the law was given from Mount Sinai; which falls in with the feast of Pentecost, when the Holy Ghost descended upon the apostles; at the celebration† of which this psalm has been fixed upon by our church.

† Whitsunday.

PSALM LXIX.

SAVE me, O God ; for the waters are come in unto my soul.

2 I sink in deep mire, where *there is* no standing : I am come into deep waters, where the floods overflow me.

3 I am weary of my crying : my throat is dried : mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of mine head : they that would destroy me, *being* mine enemies wrongfully, are mighty.

9 For the zeal of thine house hath eaten me up ; and the re-

proaches of them that reproached thee are fallen upon me.

19 Thou hast known my reproach, and my shame, and my dishonour : mine adversaries *are* all before thee.

20 Reproach hath broken my heart ; and I am full of heaviness : and I looked *for some* to take pity, but *there was* none ; and for comforters, but I found none.

21 They gave me also gall for my meat ; and in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them : and *that which should have been* for their welfare, *let it become* a trap.

The 15th and 16th verses are illustrated by the more clear and striking, but evidently *parallel* passage of Isaiah ii : " It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it ;" that is, the name of Zion shall be " exalted in the earth," and the Gentiles shall become her children.

The marginal translation shews that the 14th verse may be rendered, " When the Almighty scattered kings for her, she (mount Zion) was as the snow in Salmon ;" that is, was " exalted above the hills," like the snowy top of Salmon. The " kings" may either be understood as the chief earthly heathen powers which were dispersed before the victorious preaching of the cross (like clouds before the sun) ; or, which in fact is the same thing, those " principalities, and powers," which were the " rulers" of the " gross darkness" which covered the earth." Eph. vi.

The 31st and 32d verses are *plainly* prophetic of " the kingdoms of the earth" becoming the kingdoms of God and of his Christ.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be desolate; and let none dwell in their tents.

26 For they persecute *him* whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

27 Add iniquity unto their iniquity: and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 This also shall please the LORD better than an ox or bullock that hath horns and hoofs.

32 The humble shall see this, and be glad: and your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that moveth therein.

35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.*

* Psalm lxix.—Many persons feel an uneasiness in repeating the 22d and six following verses of this psalm, as seeming to breathe an unchristian spirit; but this is for want of viewing the passage in its true light, that is, simply as a prophecy—a prophetic denunciation of the Holy Spirit upon that people to whom Christ came, and who rejected and crucified him. That this psalm is prophetic of the sufferings of Christ, we are told by St. Matthew, St. John, and St. Paul; and even if not one of them had told us so, we could hardly have doubted it, when we compare the history of his sufferings with the 21st verse. “They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.” Yet these words, and the other parts of the psalm which the apostles apply to Christ, do not appear in the *form* of a prophecy any more than the 22d and following verses; but as the sufferings of Christ are predicted under the appearance of the prophet’s own complaint to God in

PSALM LXXII.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon en-

his distress, so the wrath that was to be poured out upon the nation that inflicted those sufferings, (when they had "filled up their sins" by "forbidding" the apostles to speak to the Gentiles that they might be saved") is predicted under the appearance of the prophet's own imprecation upon those of whom he complains. However, we are not left merely to *infer* this; St. Paul has decided it for us in the 11th chapter of his Epistle to the Romans, where, in speaking of the "blindness" as to "the things which belonged unto their peace," which had come upon that nation who rejected "their own mercy," he first quotes a parallel passage from Isaiah—"As it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;" and then adds, "And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them: let their eyes be darkened that they may not see, and bow down their back alway;" the same thing which Moses had predicted long before—"Thou shalt grope at noon day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways, and thou shalt be only oppressed and spoiled evermore." Deut. xxviii. 29.

The resemblance between the expressions of praise and confidence into which this psalm changes at verse 30, and the latter part of the 22d Psalm, is very remarkable, and adds to the certainty that they both point to the same "sufferings," and the same "glory that should follow." Compare especially verse 32 of this Psalm, with the 26th of psalm xxii, "The meek shall eat and be satisfied, they shall praise the Lord that seek him, your heart shall live for ever."

dure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers that water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

17 His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed.

18 Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.*

* Psalm lxxii.—Of what son of David this psalm speaks, from beginning to end, it is quite unnecessary to point out: we see by the last two verses how the glorious subject made the heart of the Psalmist to burn within him, although he did but “desire to see the things which we *have* seen.” What Christian then can read it without catching the fire, and adopting, as his own, both the praise and the confident *prayer* expressed in the concluding words? “Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be

PSALM LXXVIII.

GIVE ear, O my people, *to* my law : incline your ears to the words of my mouth.

2 I will open my mouth in a parable : I will utter dark sayings of old :

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them*

from their children, shewing to the generation to come the praises of the **LORD**, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children :

6 That the generation to

his glorious name for ever, and *let the whole earth be filled with his glory* ; Amen and Amen."

The *perfect* fulfilment of the glorious prophecy is indeed *yet* future ; enough is left undone to excite all Christians to diligent prayer, that his conquering Spirit may "come down" in more abundant "showers," (verse 6) even until the whole earth shall be "watered ;" but at the same time enough has been accomplished to make that prayer the prayer of perfect faith, and to mingle with it the liveliest praise and thanksgiving. Christ's kingdom is not indeed, as yet, universal or completed, but it is, in the strongest sense of the word, *established* ; it has taken the *field*, if we may so speak, out of the possession of the enemy, in establishing the worship of the God of Abraham and the Son of David, throughout those nations which *infidels* will allow to be the *enlightened* nations of the earth. In short, no man who is at all acquainted with the real state of the world (which includes being acquainted with the general effect of Christianity upon the minds of those who have embraced it, for this is incomparably the greatest efficient power now acting in the world) can entertain a moment's doubt that Christianity will continue to increase, as long as this world shall stand—that Christ's name and worship "shall be continued as long as the sun," and men shall continue to be blessed in him, till "all nations shall call him blessed ;" or, as it is equally well expressed in the Prayer-book, till "all the heathen shall praise him."

come might know *them*, even the children *which* should be born; *who* should arise and declare *them* to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God.

9 The children of Ephraim, *being* armed, *and* carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refused to walk in his law;

11 And forgat his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan.

13 He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

14 In the daytime also he led them with a cloud, and all the night with a light of fire.

15 He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him by provoking the Most High in the wilderness.

18 And they tempted God in their heart by asking meat for their lust.

19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the Lord heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven.

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels' food: he sent them meat to the full.

26 He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:

28 And he let it fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire:

30 They were not estranged from their lust. But while

their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel.

32 For all this they sinned still, and believed not for his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, then they sought him : and they returned and enquired early after God.

35 And they remembered that God *was* their rock, and the high God their redeemer.

36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they stedfast in his covenant.

38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they *were but* flesh; a wind that passeth away, and cometh not again.

40 How oft did they provoke him in the wilderness, *and* grieve him in the desert!

41 Yea, they turned back and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered them from the enemy.

43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan :

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He sent divers sorts of flies among them, which devoured them ; and frogs, which destroyed them.

46 He gave also their increase unto the caterpillar, and their labour unto the locust.

47 He destroyed their vines with hail, and their sycamore trees with frost.

48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them*.

50 He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;

51 And smote all the first-born in Egypt; the chief of their strength in the tabernacles of Ham :

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

54 And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased.

55 He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies.

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 So that he forsook the tabernacle of Shiloh, the tent which he placed among men.

61 And delivered his strength into captivity, and his glory into the enemy's hand.

62 He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not given to marriage.

64 Their priests fell by the sword; and their widows made no lamentation.

65 Then the **LORD** awaked as one out of sleep, *and like a mighty man that shouteth by reason of wine.*

66 And he smote his enemies in the hinder part: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion which he loved.

69 And he built his sanctuary like high *palaces*, like the earth which he established for ever.

70 He chose David also his servant, and took him from the sheepfolds.

71 From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands.*

* Psalm lxxviii.—This psalm and the 80th are here inserted as forming a beautiful recapitulation and comment upon exactly *that* portion of sacred history which has been traced in the preceding part of this outline. Observe particularly, in verses 61 and 64, the allusion to the capture of the ark, and the death of Hophni and Phinehas, and of the widow of the latter. The remarkable passage beginning at verse 65, respecting the tribe of Judah, has been noticed before, page 319.

With psalm lxxx. 8—16, compare Isaiah v. 5—7.

PSALM LXXX.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock ; thou that dwellest *between* the cherubims, shine forth.

7 Turn us again, O God of hosts, and cause thy face to shine ; and we shall be saved.

8 Thou hast brought a vine out of Egypt ; thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her ?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts, look down from heaven, and behold, and visit this vine ;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

16 It is burned with fire, it is cut down : they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man *whom*

thou madest strong for thyself.

18 So will not we go back from thee : quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine ; and we shall be saved.

PSALM LXXXII.

8 Arise, O God, judge the earth : for thou shalt inherit all nations.

PSALM LXXXVI.

In all 17 verses.

9 All nations whom thou hast made shall come and worship before thee, O LORD ; and shall glorify thy name.

PSALM LXXXIX.

I WILL sing of the mercies of the LORD for ever : with my mouth will I make known thy faithfulness to all generations.

2 For I have said, Mercy shall be built up for ever : thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have sworn unto David my servant,

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD : thy faithfulness also in the congregation of the saints.

6 For who in the heaven

can be compared unto the **LORD**? who among the sons of the mighty can be likened unto the **LORD**?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O **LORD** God of hosts, who *is* a strong **LORD** like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken Rahab in pieces as one that is slain; thou hast scattered thine enemies with thy strong arm.

11 The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand.

14 Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed *is* the people that know the joyful sound: they shall walk, O **LORD**, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength: and in thy

favour our horn shall be exalted.

18 For the **LORD** is our defence; and the Holy One of Israel is our king.

19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

20 I have found David my servant; with my holy oil have I anointed him:

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

27 Also I will make him *my* firstborn, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make to endure for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments;

31 If they break my statutes, and keep not my commandments ;

32 Then will I visit their transgression with a rod, and their iniquity with stripes.

33 Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I sworn by my holiness that I will not lie unto David.

36 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and as a faithful witness in heaven. **Selah.**

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant : thou hast profaned his crown by casting it to the ground.

40 Thou hast broken down all his hedges ; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him : he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries ;

thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened : thou hast covered him with shame.

46 How long, **LORD** ? wilt thou hide thyself for ever ? shall thy wrath burn like fire ?

47 Remember how short my time is ; wherefore hast thou made all men in vain ?

48 What man is *he that* liveth, and shall not see death ? shall he deliver his soul from the hand of the grave ?

49 **LORD**, where *are* thy former lovingkindnesses, *which* thou swarest unto David in thy truth ?

50 Remember, **LORD**, the reproach of thy servants ; *how* I do bear in my bosom *the reproach of* all the mighty people ;

51 Wherewith thine enemies have reproached, O **LORD** ; wherewith they have reproached the footsteps of thine anointed.

52 Blessed be the **LORD** for evermore. Amen, and Amen.*

* Psalm lxxxix.†—This psalm, which was written long after the time of David, is not an *additional* prophecy, but the effu-

† In the introductory notice preceding these extracts from the prophetic psalms, they were spoken of collectively as the writings of David,

sion of a heart *having recourse* to the promises of God concerning the throne and kingdom of David, for comfort under the trying experience of the *decline* of that throne and kingdom instead of its expected glory and aggrandizement; and though the lamentation beginning at the 38th verse shows that this was the psalmist's experience, and that which occasioned the psalm, yet, the first and last verses, and the uniform tenor of the whole, as far as the 38th verse, also show that *confidence* in God's promises was the feeling that dictated the whole of it.

The diligent reader of the Scriptures in those times might have been armed against thinking the unhappy state of his nation inconsistent with God's promises, by the very remarkable "*last words of David*," at the beginning of the 23rd chapter of 2 Sam.

"The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by the clear shining after rain. *Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation and all my desire, although he make it not to grow.*"

Here he would see that what *he experienced* was what David *saw* by his last (and apparently one of his very *clearest*) prophetic visions, namely, that the *then* reigning branch of David was not "*so*," (that is, such as the former part of the word declare *that* Son of David must be who should "rule over men,") and that therefore in *those* times the glory of David:

because the greater part of them, especially of the most remarkable prophecies, are his, (for which reason the whole book of Psalms is called in our Prayer-book, "The Psalms of David;") it may be proper, however, for the sake of correctness, to say, that some others in this collection besides this, are from other inspired writers.

A table of the authors, occasions, and dates of the Psalms, so far as known, will be found in a *very useful* little book, entitled, "Companion to the Bible," and published by the Religious Tract Society.

PSALM XCVI.

O SING unto the LORD a new song : sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name ; shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD is great, and greatly to be praised : he is to be feared above all gods.

5 For all the gods of the nations *are* idols : but the LORD made the heavens.

6 Honour and majesty *are* before him : strength and beauty *are* in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the

glory due unto his name : bring an offering, and come into his courts.

9 O worship the LORD in the beauty of holiness : fear before him, all the earth.

10 Say among the heathen *that* the LORD reigneth : the world also shall be established that it shall not be moved : he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein : then shall all the trees of the wood rejoice

13 Before the LORD : for he cometh, for he cometh to judge the earth : he shall judge the world with righteousness, and the people with his truth.*

house was “*not to grow*,” but rather to *decline*. And this would enable him to retain what the words plainly showed that *David* retained—his confidence in that “everlasting covenant,” as “all his salvation and all his desire.”

But if the *negative* part of this prophecy of David’s was thus a ground of support to the faith of the Israelite of *those* days, how much more may the *Christian* rest his faith on the visible fulfilment of the *former* part, the beautiful and clear description of that Son of David who doth now rule (whose *name* is honoured and worshipped, and his commands professedly revered) over so many nations of the earth, under the very title of “The day-spring from on high—the root and the offspring of David, and the bright and morning star.”

* Psalm xcvi.—We learn from 2 Chron. xvi., that this psalm was “delivered” by David upon the occasion of his bringing

PSALM XCVII.

THE LORD reigneth ; let the earth rejoice ; let the multitude of isles be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgment are the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world : the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serve graven images, that boast themselves of idols : worship him, all ye gods.*

8 Zion heard, and was glad ; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, art high above all the earth : thou art exalted far above all gods.

10 Ye that love the LORD, hate evil : he preserveth the souls of his saints ; he delivereth them out of the hand of the wicked.

up the ark of the Lord to mount Zion ; the day when the Lord of Hosts first took possession (as we may say) of his " holy mountain," his " chosen habitation," where he would have his " rest for ever," and where he would " make the horn of David to bud," the true strength and glory of the house of David " to grow ;" (see Psalm cxxxii. 8, 13, 14, and 17, and the note on Psalm lxxxix.;) an occasion when we might well expect to find the prophet speaking, as he was " moved by the Holy Ghost," of that future glory, (that honour which the God of Israel would get himself upon Satan, and upon all his host,) which was to begin at Zion, and to extend the name of Zion round the world, as it spread its conquests over the kingdom of darkness. The same glorious subject is spoken of with peculiar clearness in the first three verses of Psalm xcvi. See the note on Psalm lxvi.

* The words "worship him, all ye gods" are interpreted by St. Paul—" Let all the angels of God worship" Jesus.—Heb. i. 6. " Confounded be all they that" worship any but the true God ; but worship *him*, all ye heavenly host.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the **LORD**, ye righteous; and give thanks at the remembrance of his holiness.

PSALM XCVIII.

O SING unto the **LORD** a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

2 The **LORD** hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the **LORD** all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the **LORD** with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the **LORD**, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap their hands: let the hills be joyful together.

9 Before the **LORD**; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM C.

MAKE a joyful noise unto the **LORD**, all ye lands.

2 Serve the **LORD** with gladness: come before his presence with singing.

3 Know ye that the **LORD** he is God: *it is he that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the **LORD** is good; his mercy is everlasting; and his truth *endureth* to all generations.

PSALM CII.

11 My days *are* like a shadow that declineth; and I am withered like grass.

12 But thou, O **LORD**, shalt endure for ever; and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the **LORD**, and all the kings of the earth thy glory.

16 When the **LORD** shall build up Zion, he shall appear in his glory.

17 He will regard the prayer

of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be created shall praise the **LORD**.

19 For he hath looked down from the height of his sanctuary; from heaven did the **LORD** behold the earth;

20 To hear the groaning of the prisoner; to loose those that are appointed to death;

21 To declare the name of the **LORD** in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the **LORD**.

23 He weakened my strength in the way; he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

25 Of old hast thou laid the foundations of the earth: and the heavens *are* the work of thy hands.

26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.*

PSALM CVII.

O GIVE thanks unto the **LORD**, for *he is* good: for his mercy *endureth* for ever.

2 Let the redeemed of the **LORD** say so, whom he hath redeemed from the hand of the enemy;

* The clear prophecies of the conversion of the heathen which this psalm contains, can hardly be overlooked by any reader; but, what deserves more particular notice is, who it is that we are expressly told (in Hebrews i. 8—12) is addressed in the 24th and following verses; “**UNTO THE SON HE SAITH, THY THRONE, O GOD,** is for ever and ever;” (these, and a few more words are from psalm xlvi.) “and, Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands,” &c.; and, let it be observed, that the *declared object* of that passage in Hebrews, is to shew who Christ is, and *what* the “glory due unto his name;” and, certainly, it could not be shewn more explicitly than it there is. Three passages from three different psalms, each being a most explicit act of adoration towards the Supreme Being, are all applied to Jesus.

3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

4 They wandered in the wilderness in a solitary way ; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the **LORD** in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that *men* would praise the **LORD** *for* his goodness, and *for* his wonderful works to the children of men !

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron ;

11 Because they rebelled against the words of God, and contemned the counsel of the most High :

12 Therefore he brought down their heart with labour ; they fell down, and *there was* none to help.

13 Then they cried unto the **LORD** in their trouble, *and* he saved them out of their distresses.

14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 Oh that *men* would praise the **LORD** *for* his goodness, and

for his wonderful works to the children of men !

16 For he hath broken the gates of brass, and cut the gates of iron in sunder.

17 Fools because of their transgression, and because of their iniquities, are afflicted.

18 Their soul abhorreth all manner of meat ; and they draw near unto the gates of death.

19 Then they cry unto the **LORD** in their trouble, *and* he saveth them out of their distresses.

20 He sent his ~~wēld~~, *and* healed them, and delivered *them* from their destructions.

21 Oh that *men* would praise the **LORD** *for* his goodness, and *for* his wonderful works to the children of men !

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23 They that go down to the sea in ships, that do business in great waters ;

24 These see the works of the **LORD**, and his wonders in the deep.

25 For he commandeth, and raiseth the stormy wind, which listeth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths : their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.

28 Then they cry unto the **LORD** in their trouble, and he

bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the **LORD** for his goodness, and for his wonderful works to the children of men !

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the watersprings into dry ground ;

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into watersprings.

36 And there he maketh the hungry to dwell, that they

may prepare a city for habitation ;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are diminished and brought low through oppression, affliction, and sorrow.

40 He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

41 Yet setteth he the poor on high from affliction, and maketh him families like a flock.

42 The righteous shall set it, and rejoice : and all iniquity shall stop her mouth.

43 Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the **LORD**.*

* Psalm cvii.—Several parts of this beautiful psalm are plainly applicable to the blessings of redemption ; and, indeed, the whole of it, in a *figurative* manner, to the mercies, chastening, and trials, by which the church on earth is prepared for her “ final consummation and bliss,” that it seemed not improper to introduce it here, though it may not be generally reckoned among the prophetic psalms. The 2nd and 3rd verses cannot be applied so easily to any past events of the Jewish history, as to the redemption extended by the gospel to heathen “ lands ” in every direction ; observe, also, the expressions in verses 10, 14, and 16, so commonly used to denote spiritual darkness and gospel deliverance ; then verses 33—36, (according to the undoubt-

PSALM CIX.

In all thirty-one verses.

HOLD not thy peace, O God
of my praise;

2 For the mouth of the wicked and the mouth of the deceitful are opened against me : they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred ; and fought against me without a cause.

4 For my love they are my adversaries : but I *give myself unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man

over him : and let Satan stand at his right hand.

7 When he shall be judged, let him be condemned : and let his prayer become sin.

8 Let his days be few ; and let another take his office.*

PSALM CX.

THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion : rule thou in the midst of thine enemies.

3. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from

meaning of such language in the prophet Isaiah,) apply most perfectly to what has taken place since “the word of this salvation” was rejected by the Jews, and received by the Gentiles; for, “the watersprings” (that people whence the “water of life” has flowed over so many *other* nations) have become “a dry ground,” (see what was said above, on Psalm lxviii. ver. 6,) and the fruitful land (take it either literally as the land of Judea, or spiritually as the *people* of whom were all God’s prophets and apostles) has been “turned into barrenness” “for the wickedness of them that dwelt therein ;” while, on the other hand, “the wilderness” and “dry ground” (many heathen nations) have been turned into “watersprings,” into the very *sources* whence streams of Christian knowledge are daily issuing for lands that are yet unwatered.

* Psalm cix.—St. Peter’s interpretation of verse 8, (Acts i. 20,) shews, that what was said on Psalm lxix., (the 25th verse of which St. Peter joins with this,) is also applicable to this psalm.

the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.*

5 The LORD at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

* Psalm cx.—This psalm demands our particular attention, for the plain and absolute evidence which it affords of the divine inspiration of David, and the truth of the Christian religion. Our Saviour himself has pointed out the importance of the first words of it, in that question by which he silenced the Pharisees who “took counsel how they might entangle him in his talk.” If Christ be David’s son, “how doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?”

The Jews were expecting, in their Messiah, a powerful *earthly* sovereign, to make them “high above all nations” in *this* world’s glory; but our Saviour puts the silencing question, If Christ be merely *David’s* son, and to reign merely on an *earthly* throne, (if his “kingdom” be “of this world,”) how can this agree with David’s calling him Lord? For, however superior to himself David might have expected any one of his posterity to be in earthly grandeur, and extent of dominions, *this* could never have made him call him *his* Lord.

This question of our Lord’s, then, leads us to *another*. By *what spirit* could David have written those words? Who, or *what* could David mean when he said, “The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool?” Where, or what, is, or ever has been, the being, real or imaginary, whom David *could possibly* have meant, except *that* Being, who (a thousand years after David “was laid unto his fathers,”) was made known by that Gospel which trampled down the powers of idolatry?

But again, in the 4th verse, we find the same individual called

"a priest for ever, after the order of Melchizedek ;" and St. Paul has pointed out, that here is plainly seen a foreknowledge of the annulling of the Levitical priesthood, and, of course, the changing the law of Moses, by the same authority which first established it. " If perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron ? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar." (Heb. vii. 11, 12, 13.) It is not necessary to enter into the obscure question of what is meant by " the order of Melchisedec ;" all we need here consider is, the " *necessity* " there was for " a change of the law," and of " the customs which Moses delivered," before any of David's posterity could execute the office of a priest ; and, therefore, how *impossible* it is, that *any* Jew could have written the fourth verse of this psalm, unless he had been " moved" by some *other* spirit than his own. This is plain enough from the Levitical law and the general tenour of the writings of Moses, especially from the signal and awful destruction with which even the Levites themselves are related to have been visited, when, not being of the family of Aaron, they presumed to " seek the priesthood." (Numbers xvi. 10.) But there is one passage in the history of the kings of Judah, which bears so peculiarly on the present question, that it deserves particular notice. King Uzziah was a direct descendant from David, reigning upon the throne of Judah, and in other respects " he did that which was right in the sight of the Lord," and consequently " his name spread far abroad ; for he was marvellously helped, till he was strong." But this successor of David attempted to execute the office of a priest, and this is the account of his attempt and its consequence ; " When he was strong, his heart was lifted up to his destruction : for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and

with him fourscore priests of the Lord. And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron ; go out of the sanctuary ; for thou hast trespassed ; neither shall it be for thine honour from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense : and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And they thrust him out from thence ; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death."(2 Chron. xxvi. 16—21.)

It may be thought superfluous to dwell so long upon so plain a matter, but *this* passage in the sacred history of the Jews puts in so *very* strong a light the utter improbability there was, *humanly* speaking, both at the time the psalm was written, and for ten centuries after, that there would ever exist any priest of the family of David, or of *any other "order"* but that of Aaron; and the still *greater* improbability that any Jew could have written the words of this psalm, except by a divine impulse, or that they could have been received or *endured* by that nation, unless they had been *certainly known* to be the production of an inspired writer. But now, what light do *events* throw upon this extraordinary passage of Hebrew scripture ? They *perfectly demonstrate* that it *could* only have proceeded from "the purpose of him who worketh all things after the counsel of his own will." The following are the words of "*an Hebrew of the Hebrews*," a Hebrew by birth, a Hebrew by religion, and a Hebrew in *heart and soul*; who was "more exceedingly zealous of the traditions of his fathers"—they were addressed especially "to the Hebrews," and are now received as *the word of the same God that gave the law to Moses*, by a far more numerous people than ever worshipped him under the Levitical priesthood.

"*There is verily a disannulling* of the commandment going before (the ceremonial or Levitical law,) for the weakness and unprofitableness thereof. For the law made nothing perfect; "and *they truly were many priests, (high priests,)*

because they were not suffered to continue by reason of death : but this man, (of the tribe of ‘Juda,’) because he continueth ever, *hath an unchangeable priesthood*. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens ; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s : for *this (the latter)* he did once, when he offered up himself.” (Heb. vii. 18, 19, 23—27.) St. Paul has, for some reason, omitted to set his *name* to the epistle to the Hebrews ; but his *life*, and *labours*, and *sufferings*, speak all this in much *stronger* language. Besides, all that is necessary for demonstrating that the prophecy is from God, is, that these words are received by the Christian church as the word of the God of Abraham and of Moses. There has been now for 1800 years, a people, acknowledging the God of Israel, and receiving the books of Moses as his word, and whose principal religious distinction is, that they “*come unto God*” by one “*high priest*,” who “*sprang out of Juda*,” and of the family of David. Unless, then, it be the property of *man*, to foresee, through ten centuries, events inconsistent with existing circumstances, and those circumstances established by God himself, the 110th Psalm and the Christian religion are both from God.

The application of the first three verses must be perfectly evident to those who have read the 2nd chapter of the Acts of the Apostles ; the 1st, to the glorification of Christ, (verse 34,) the 2nd and 3rd, to its *consequence*, seen in the effect of Peter’s first preaching—“The *same day* there-were added unto them,” even in the midst of Christ’s enemies, “about three thousand souls. And they continued stedfastly in the apostle’s doctrine and fellowship, and in breaking of bread, and in prayers.”

The comparison of this refreshing heavenly grace, (“the beauties of holiness,”) poured out on the early Christian church, to the dew, the offspring of *the morning*, is in remarkable accordance with “the last words of David,” noticed at the 89th Psalm: “He shall be as the light of the morning when the sun

PSALM CXVII.

O PRAISE the LORD, all ye nations : praise him, all ye people.

2 For his merciful kindness is great toward us : and the truth of the LORD *endureth* for ever. Praise ye the LORD.*

PSALM CXVIII.

14 The LORD is my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation is in the tabernacles of the righteous ; the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted, the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD :

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee : for thou has heard me, and art become my salvation.

22 The stone *which* the builders refused is become the head *stone* of the corner.†

23 This is the LORD's doing ; it is marvellous in our eyes.

24 This is the day *which* the LORD hath made ; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD : O LORD, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the LORD : we have blessed you out of the house of the LORD.

27 God is the LORD, which hath shewed us light : bind the sacrifice with cords, even unto the horns of the altar.

28 Thou art my God, and I will praise thee : thou art my God, I will exalt thee.

29 O give thanks unto the LORD ; for he is good : for his mercy *endureth* for ever.

riseth, even a morning without clouds ; as the tender grass springing out of the earth by the clear shining after rain."

* Psalm cxvii.—“ That the Gentiles might glorify God for his mercy ; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles ; and laud him, all ye people.” (Rom. xv. 9—11.)

† Psalm cxviii. 22.—When the Lord gave Simon the surname of Peter, (that is, rock or stone,) he said, “ Thou art

Peter, and upon this rock will I build my church ;” and accordingly, we find, that on the first day, when Christ’s mediatorial reign began in its complete state, (the promise of the Father being received, that is, the Holy Ghost being sent down upon the apostles,) by the preaching of Peter, three thousand “lively stones” were “built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable unto God by Jesus Christ ;” and it is remarkable, that St. Peter, (as if prognosticating that *his* name, on this account, would be made use of for impropriating to sinful *man* the honour due only to his Lord and Saviour,) seems peculiarly careful to point the attention of the church to Christ, as her great and *only* “chief corner stone.” First, when the apostles were “examined of the good deed done to the impotent man,” “Peter, filled with the Holy Ghost,” after informing his examiners that it was by the name of Jesus Christ of Nazareth, whom they crucified, whom God raised from the dead, that the man stood there before them whole, adds, (from this psalm,) “*This is the stone* which was set at nought of you builders, and is become the head of the corner. *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*”

And, again, in his first epistle, chap. ii., he dwells remarkably on the same typical appellation of the Messiah. “If so be ye have tasted that the Lord is gracious. To whom coming, *as unto a living stone*, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up, &c. Wherefore also it is contained in the scripture, ‘Behold, I lay in Sion a chief corner stone,’ elect, precious: and he that believeth on him shall not be confounded. (Is. xxviii. 16.) Unto you therefore which believe he is precious: but unto them which be disobedient, *the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence.*” (Is. viii. 14.)

The first words of the 25th verse of this psalm, “Save now, I beseech thee,” are the translation of the Hebrew word Hosanna; so that the 25th and 26th verses were the words with

PSALM CXXX.

OUT of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice : let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, shouldest mark iniquities, O LORD, who shall stand ?

4 But *there is* forgiveness with thee, that thou mayest be feared.

5 I wait for the LORD, my

soul doth wait, and in his word do I hope.

6 My soul *waiteth* for the LORD more than they that watch for the morning : *I say, more than* they that watch for the morning.

7 Let Israel hope in the LORD : for with the LORD *there is* mercy, and with him is plenteous redemption.

8 And he shall redeem Israel from all his iniquities.*

which "the multitudes" celebrated Christ's entry into Jerusalem. "The multitudes that went before, and that followed, cried, saying, 'Hosanna to the Son of David ; Blessed is he that cometh in the name of the Lord ; Hosanna in the highest.' (Matt. xxi. 9.)

* Psalm cxxx.—We who live "in these last times," when "the grace of God that bringeth salvation *hath appeared*," and who have heard from our infancy, of him "who gave himself for us, that he might *redeem us from all iniquity*," are so familiar with the language of the Gospel, that we easily pass over such words as the last verse of this psalm, without having our attention arrested by them as any thing extraordinary ; but let us consider from what source such words could spring several centuries before the birth of Christ. An uninspired Israelite might possibly have spoken of God's *accepting* a price to redeem them from their iniquities, for *this* might express either their repentance or their punishment, appeasing the wrath of God ; but of God himself redeeming them from *their iniquities* and his *own justice*, it is not easy to imagine whence such an expression could possibly arise, but from him by whom the Lamb that taketh away the sins of the world *was fore-ordained before the foundation of the world*." And how peculiarly suitable is the expression in the fourth verse, to the remission of sins by the blood of that "Lamb, without blemish and without

PSALM CXXXII.

LORD, remember David, *and* all his afflictions:

2 How he sware unto the **LORD**, *and* vowed unto the mighty **God** of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,

5 Until I find out a place for the **LORD**, an habitation for the mighty **God** of Jacob.

6 Lo, we hear of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worship at his footstool.

8 Arise, O **LORD**, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 The **LORD** hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the **LORD** hath chosen Zion; he hath desired *it* for his habitation.

14 This is my rest for ever; here will I dwell; for I have desired it.

15 I will abundantly bless her provision; I will satisfy her poor with bread.

16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

spot"—“There is forgiveness with thee, *that thou mayest be feared.*” For, “of how much sorer punishment” (on account of that very *mercy*,) “shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, (of such infinite love,) wherewith he was sanctified, an unholy thing, and done despite unto the Spirit of grace!”

Psalm cxxxii.—Compare the 11th verse with Acts ii. 30; and compare the 14th verse with the fact, that although Jerusalem was destroyed nearly 1800 years ago, the God of Israel

PSALM CXLV.

8 The **LORD** is gracious, and full of compassion ; slow to anger, and of great mercy.

9 The **LORD** is good to all : and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O **LORD** ; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.

21 My mouth shall speak the praise of the **LORD** : and let all flesh bless his holy name for ever and ever.

has a people in every quarter of the globe, worshipping him “in spirit and in truth,” and rejoicing in the privilege of calling themselves by the name of *Zion* ; he who dwelt in *Zion*, now making *them* “ his habitation, through the Spirit.”

Psalm clxv. 9.—“ There is no difference between the Jew and the Greek : for the same Lord over all is rich unto all that call upon him.” Rom. x. 12.

INTRODUCTION TO THE LATER PROPHETS, PARTICULARLY ISAIAH.

WE have now seen how the same mind and purpose, which by the light of the gospel is clearly discovered in the books of Moses, may be traced in some of the leading events in the subsequent *history*, and is still more plainly manifested in the Psalms of David, written about a thousand years before the birth of Christ. Our next business will be to pursue the same search, in the prophetic records of the period between the separation of the ten tribes from the kingdom of Judah, and the destruction of Jerusalem by Nebuchadnezzar.

These are, the books of
Jonah, who began to prophesy about 860 years before
Christ;

Hosea, Joel, Amos, Isaiah, Micah, and Nahum, who all prophesied between the commencement of the reign of Uzziah, 810 years before the birth of Christ, and the end of that of Hezekiah, who died before Christ 698;

Zephaniah and Habakkuk, between 640 and 600 years before
Christ;

Jeremiah, from about 630 before Christ, to 558, when
Jerusalem was destroyed by Nebuchadnezzar; and

Ezekiel, from about six or seven years before that destruc-
tion of Jerusalem, to about fourteen years after it.*

* Obadiah prophesied a year or two after the destruction of Jeru-
salem.

From Jonah, Nahum, and Obadiah, nothing will be found in the following selections—their writings not professedly or principally relating to Christianity; but it may be proper to mention that what happened to Jonah is declared by our Saviour himself to have been a type of his death and resurrection, (Matt. xii. 39, 40;) that there is one sentence in the book of Nahum, which is almost word for word the same with a passage in Isaiah, which we know from St. Paul was a prophecy of the

Before we enter upon these inestimable records, a few moments may profitably be spent in considering the abundant proof which they afford, that the Bible is from God.

In this view, the writings of *these* prophets derive a very peculiar value from the circumstances of the times in which they lived ; the times in which *these* prophets lived, we must remember, were very different from those of David ; David's times, on the whole, were *prosperous* times, especially as regards "the house of David" and "the hill of Zion;" but when these prophets lived and wrote, not only the ten tribes, (which need not here be spoken of,) but even Judah and Jerusalem were in a miserable state of degradation, both as to their morals and their temporal affairs as a nation. Of this, the writings of Isaiah and the other prophets are themselves the strongest possible testimony. The sublime opening chapter of Isaiah, which we can hardly read with attention without *feeling* that he spoke "as one having authority" from God, is but a specimen of the *general tenour* of the indignant and contemptuous rebukes, the awful denunciations, and the appeals to *present* misery as bearing witness to the wrath of God, which abound in the writings of the prophets, especially of Isaiah, Jeremiah, and Ezekiel ; yet the first of these prophets, living in the midst of this spiritual ruin and rapid temporal decline,—deploring it, suffering grievously under it, and denouncing its continuance to every degree, *except the utter extirpation* of the seed of Abraham, declares, nevertheless, with all the decisive confidence of frequent repetition, that a most beneficial and glorious influence—an active, conquering, but peaceful, civilizing

gospel, "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!" Nahum i. 15; Isa. lii. 7; and in the single chapter of Obadiah, we find three evident gleams of gospel prophecy; "The day of the Lord is near upon all the heathen." "But upon mount Zion shall be deliverance, and there shall be holiness." "And the kingdom shall be the Lord's."—verses 15. 17. and 21.

Thus it will be seen, (since these are the three that speak the least directly of the kingdom of Christ,) that there is no break in that "goodly fellowship" which connects *all* the prophets, those "pillars of the truth," with "Jesus Christ the chief corner-stone."

and enlightening power, should issue from that same “ruined,” “fallen” Jerusalem, and be a light to lighten the world, and, of course, therefore, “the glory of that people Israel.” What to ascribe this to, we *should*, indeed, have been at a loss to conjecture, had not the *event* most fully and easily explained it—did we not ourselves *behold* the hand of God “stretched out still” upon that degraded people; yet live under, and feel, and own the blessed influence of its “glory”—the blessed influence of that “Sun of righteousness,” (that fountain of all moral light and life,) which rising, first in Jerusalem, a short time before Jerusalem’s last ruin, has now extended its healing “wings” over the principal nations of the earth. Mal. iv. 2.

Had the prophet *only* predicted some future *glory* to his fallen nation, or had he *only* denounced the *vengeance* of heaven upon his wicked countrymen, either of these predictions by itself, (although the event had corresponded with it,) would not have been so decisive a proof of divine inspiration; but to *accompany* such severe rebukes, such dreadful denunciations, (not merely *threats*, but absolute denunciations,) *with* such cheerful, unhesitating promises (not conditional, but absolute promises,) of glory and conquest, and that the fulfilment of *both* should be a conspicuous object at this day, in the sight of many different nations, remote from each other, after a course of two thousand five hundred years; surely this alone would be abundantly sufficient to make any prudent man acknowledge with the deepest reverence, the force of the awful appeal—“Who hath declared this from ancient time? who hath told it from that time? have not I the Lord?”—“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.” (Isaiah xlvi. 21, 22.)

Yet, in the preceding statement mention has only been made of a *small part* of the evidence which the writings of Isaiah afford to the truth of our religion. All that has been *hitherto* noticed is the *general* promise that *some* great moral good should issue from that sink of moral wretchedness, Jerusalem, and spread itself with victorious prevalence over the world. This great and (considering the circumstances under which it

was made) most *wonderful* promise, we find has been fulfilled by means of the Christian religion; and the great weight of evidence yet to be added, consists in the *particular* prophecies, pointing to the peculiar PERSON, facts, and doctrines of that religion; for the evidence would stand as above stated, though not a word concerning the person of Christ himself were to be found in the whole prophetic volume—though not a word, for instance, of the 53rd chapter of Isaiah had been written. Yet such is the additional weight which this chapter *alone* (and there are many other passages that point to Christ no less clearly) brings to the evidence, that in one of the principal works in our language,* on the Evidences of Christianity, the whole argument of the proof afforded by Old Testament prophecy, is rested on that single passage, beginning with the concluding verses of the 52nd, and continuing to the end of the 53rd chapter of Isaiah.

Some parts of the very little which Paley thought it necessary to add to the *bare transcript* of that striking prophecy, may be applied to all the following passages of Isaiah, as well as to that one which he considered it sufficient to select. After simply quoting the passage just mentioned, he continues—“ These words are extant in a book purporting to contain the predictions of a writer who lived seven centuries before the Christian era.

“ That material part of every argument from prophecy, namely, that the words alleged were actually spoken or written before the fact to which they are applied took place, or could by any natural means be foreseen, is, in the present instance, uncontested. The record comes out of the custody of our adversaries. The Jews, as an ancient father well observed, are our librarians. The passage is in their copies, as well as ours. With many attempts to explain it away, none has ever been made by them to discredit its authenticity.

“ And what adds to the force of the quotation is, that it is taken from a writing *declaredly prophetic*; a writing professing to describe such future transactions and changes in the world, as were connected with the fate and interests of the Jewish

* Paley's Evidences, part ii. chap. i.

nation."—"The public sentiments of the Jews concerning the design of Isaiah's writings are set forth in the book of Ecclesiasticus: 'He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion. He shewed what should come to pass for ever, and secret things or ever they came.' " Chap. xlviii. 24, 25.

Having concluded his argument, he adds—"There are other prophecies of the Old Testament interpreted by Christians to relate to the gospel history, which are deserving both of great regard, and of a very attentive consideration; *but I content myself with stating the above*, as well because I think it the clearest and strongest of all, as because most of the rest, in order that their value might be represented with any tolerable degree of fidelity, require a discussion unsuitable to the limits and nature of this work."

Any such "discussion" as seems to be here meant would be much *more* unsuitable to the limits and nature of *this work*, as well as to the qualifications, both of the *writer* of the few simple remarks that accompany these selections, and of the *readers* for whose use the work is principally designed; but, without the help of any such discussion, and notwithstanding those occasional obscurities which perhaps may be found in almost every page of these ancient prophecies, (and which we might well expect to find in a book written seven centuries before Christianity began; and speaking of Christianity throughout *all its periods*—speaking "of what should come to pass *for ever*,") the plain Christian may nevertheless see *so much* in them, clearly answering to what he now finds going on in the world, as to be perfectly satisfied that both these writings, and that which fulfils them, *could* come from none other but God; in the same manner as the plain man that can read no other book but that of God's *works* of nature and of providence, can see enough to satisfy him that God is still the Preserver and Guardian of that world which he created, notwithstanding the occasional difficulties which, while we only "know in part," *this book* also will present to us.

The following brief sketch, then, of some of the principal

matters to be observed in the extracts from *Isaiah*, may serve to illustrate the preceding remarks, and afford to the beginner in the study of the prophets some assistance towards that *general* view of the great evidence they afford of the truth of our religion.

Chap. i. as far as the 17th verse, presents one continued, most severe, bitter, and contemptuous rebuke of the wickedness of the whole nation of Judah, and particularly of Jerusalem, with denunciations of divine wrath ; but

In chap. ii, which, like the first, is expressly stated to be "concerning Judah and Jerusalem," we have a glorious promise, that mount Zion (that is, Jerusalem) "shall be established in the top of the mountains, and be exalted above the hills," that is, shall become more eminent than all other eminent places or states. And eminent what *for?* not for misery and wickedness, as we might have expected from the preceding chapter, but for sending forth God's holy law, with a power that should convert many nations, making them renounce their own gods, and worship the God of Jacob, and desire to be "taught his ways, and to walk in his paths"—eminent, in short, for being the very fountain-head of truth and righteousness and peace ; yet behold,

In chap. iii. "Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord," her "men shall fall by the sword," "and she, being desolate, shall sit upon the ground ;" yet

Chap. iv.—"The branch of the Lord shall be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel," and "he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy"—and in every dwelling-place of mount Zion, and upon her assemblies there are to be the evident tokens of God's peculiar presence and protection, and "a tabernacle for a shadow from the heat, and for a place of refuge, and for a covert from storm."* But again,

In chap. v., after an affecting remonstrance with Judah and Jerusalem for their ingratitude, by the figure of a vineyard.

* See on chap. xxxiii.

which, with every possible advantage of situation and culture, produced only “wild grapes,” we find a denunciation of destruction continuing from the 5th verse to the end of the chapter, beginning thus—“And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.”

It seems to be in reference to this figure of a vineyard, that the name of “*The branch* of the Lord, beautiful and glorious,” is given to Him who was to spring out of this unfruitful vineyard, and “fill the face of the world with fruit,” (chap. xxvii. 6. xi. 1.) and cause “the fruit of the earth to be excellent and comely for them that are escaped of Israel”—make the fruit of the earth excellent, and “be the glory of his people Israel.”

In chap. vi., under a similar figure, we find a sort of *explanation* of all these apparently inconsistent and opposite prophecies, in that striking passage, the first part of which is so often referred to by the apostles to shew that the Jews, in shutting their eyes and ears against their Messiah, did but “fulfil the voices of their prophets.”—“Go, tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not,” &c. “Then said I, Lord, how long? and he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth,” (a tithe, or, portion holy to the Lord,) “and it shall return, and shall be eaten:”* as a *teil tree* (or lime tree) and as an oak, whose sub-

* Let it be remembered that if there is any obscurity in this clause, “and shall be eaten,” that does not interfere with the perfect plainness of the remainder of the verse.

stance is in them, when they cast their leaves : so the holy seed shall be the substance thereof." As an oak, in the winter, loses its foliage, yet retains its principle of life, so as to shoot out again when the summer sun shall shine upon it ; so, although the "blindness" that will "happen unto Israel" shall utterly desolate their land, and strip that "vineyard" of its honours, yet, being the seed of Abraham, "to whom pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the promises ; whose are the fathers, and of whom as concerning the flesh Christ ('the holy seed') came, who is over all, God blessed for ever,"* their *stock* shall *never* be destroyed (though it shall at different times be cut down almost to the very ground,) but shall always remain extant and visible, so as to be evidently *capable* of shooting out into its own proper glory whenever the "Sun of righteousness" shall shine upon it.

Ever since God brought that people out of Egypt, they have been the miraculous sign, testifying that the oracles committed to them are from God. During the long winter, or "night" (as St. Paul calls it,) of the world, when all around was dark and barren, comparative light and verdure was on the "vine" which the Lord brought "out of Egypt;" but when it rejected the green "Branch"† that was to spread over the earth, communicating its fruitfulness to the barren wilderness, the heathen world—when it turned away from that "dayspring from on high" which was its own "glory," and the "light to lighten the Gentiles ;" then that vine began its long and miserable winter, which has continued to this day, itself remaining leafless and dry, while its own "root and fatness" has made the "wilderness" to be "glad," and "the desert to rejoice and blossom as the rose." (Compare Isa. xxxv. 1, with Rom. xi. 13 and 17—25.)

Its destiny has been a sign resembling that of Gideon's fleece : when all around was dry, it alone had the dew of heaven upon

* Rom. ix. 5.

† Or, "the true vine," (John xv.) if the people of Israel be represented by the "vineyard" instead of the "vine."

it; since the dew of heaven has been all around it, it alone has continued dry.

In chap. vii. a sign is given of the preservation of the house of David—"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel;" that is, God with us.

Chap. viii.—The Lord of hosts "shall be for a sanctuary (a holy place of refuge); but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem;" compare 1 Pet. ii. 7—9; and with what has taken place in the world, namely, that the rejection of their own Lord, and the being "offended" in him, (Luke v. 23,) was the forerunner of the final ruin of old Jerusalem; but that He whom they rejected has been the refuge, and the way of access to the throne of mercy, (for, by the way, it may be observed, that the "*sanctuary*," or holy place, was the only *way* into the *holy of holies*, where the mercy seat was,) to another people who have believed on him, for a period of above eighteen hundred years.

Chap. ix.—"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father,* The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom," (compare with a note on psalm ii.) "to order it, and to establish it with judgment and with justice from henceforth even for ever."

Paley rested his whole argument from prophecy on the 53rd chapter; it might also be safely rested on *this* single passage, which, when compared with the Christian religion, that is, with the *present sentiments of millions* regarding a Jewish "child" born seven centuries after this prophecy was written, presents us with a standing miracle infinitely transcending

* How the name of "father" applied to Christ, agrees with other parts of the book of Isaiah, see in a note on Psalm xlvi., the latter part of it.

the possibility of being the production of any earthly causes whatever; that is, it affords us absolute proof that the book of Isaiah and the Christian religion are both from God. But this proof is doubly confirmed by the declarations of a directly *opposite* nature which immediately precede and follow this promise of such transcendent honour to be conferred on the Jewish nation, compared with the present sentiments and state of that people. If we view present *facts* by *themselves*, without regarding their connexion with prophecy, what can be more striking than the fact, that among the many nations which thus honour that "child" of Abraham, (whose name may well be "called *wonderful*," if it were only for what we now witness as regards him,) the Jews themselves should everywhere form such a striking *exception*, and persist in *rejecting* their own honour? The proof, then, that nothing short of divine foreknowledge could have dictated this passage of Isaiah, will be doubly strong if we find any thing annexed to it which *corresponds* with this present exclusion of the Jews themselves from their own "glory"—this separation of the "vine" from its own "branch"—this withering of the vine, while so many "nations and kindreds, and people, and tongues," are acknowledging the glory, and dwelling under the richness of its branch. This additional proof, then, is abundantly afforded us, first in that passage of the *preceding* chapter just noticed, and secondly, in what immediately follows in *this* chapter—for all the *rest* of this chapter is one continued denunciation of punishment and destruction, increasing in severity till it ends with a prediction which, whatever *other* judgment it may relate to, perfectly corresponds with that which occasioned the worst miseries of the last siege and utter destruction of Jerusalem, namely, the division of the Jews themselves into different parties, which destroyed each other (as they all agreed in destroying those who were peaceably disposed,) by fire, sword, and famine.

Any reader who is acquainted with the history* of this siege

* Written by the Jewish general, Josephus, who was present at it having been taken prisoner by the Romans at the destruction of another town which he had bravely defended.

of Jerusalem, and of the causes and previous ravages of the war, must be struck with the wonderful agreement of that history with these remarkable words of the prophet, the last three verses of the present chapter: “Through the wrath of the Lord of hosts the land is darkened, and the people shall be as the fuel of fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh; and they together shall be against Judah.”

Chap xi.—“There shall come forth a rod out of the stem of Jesse, (the father of David,) and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him”—“and he shall smite the earth with the rod of his mouth.” Then some period of great peace and blessedness is promised—“The wolf shall dwell with the lamb,” &c. “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea.” To this root of Jesse “shall the Gentiles seek, and his rest shall be glorious.” And lastly, a promise that the Lord will “assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”

Chap. xii.—A song of gratitude and praise, ending with “Cry out and shout, thou inhabitant of Zion, for great is the holy One of Israel in the midst of thee.”

Chap. xiv. “For the Lord will have mercy on Jacob, and will yet choose Israel.”

Chap. xxv. “In this mountain shall the Lord of hosts make unto all people a feast of fat things.” (See note on Ps. xxxvi. 8.) “He will swallow up death in victory.”

Chap. xxvii. The Lord keeps his vineyard, and will water it every moment: “Lest any hurt it, I will keep it night and day.” “Israel shall blossom and bud, and fill the face of the world with fruit.”

That we should now be able perfectly to reconcile, *by present facts, this prophecy with that of chap. v.!* How perfectly

may the Christian repose on those words, “I will keep it night and day !”

At verse 7, we are referred to the great sign of the truth of these sacred oracles before mentioned, namely, the destiny of that people Israel : “Hath he smitten him as he smote those that smote him ? or is he slain according to the slaughter of them that are slain by him ?”

Is Israel perished from the earth like Babylon, “the rod of God’s anger ?” or like the Canaanites, who were “slain by” Israel ?

Chap. xxviii. “Behold I lay in Zion for a foundation-stone, a tried stone, a precious corner-stone, a sure foundation.” Read 1 Pet. ii. 3rd to the 10th verse.

Chap. xxx. “Woe to the rebellious children.”—

“Now go write it before them in a table, and note it in a book, that it may be for the time to come, for ever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord : which say to the seers, See not;”—“Cause the holy One of Israel to cease from before us.” What a remarkable and wonderful accordance, then, has there been between their crime and their punishment, that “even unto *this* day,” (though they see what a temple has been raised upon that “foundation-stone” which they rejected,) “the veil is upon their hearts !”

“Nevertheless,” however, “when their heart shall turn unto the Lord, the veil shall be taken away.” 2 Cor. iii. 16, 17.

Chap. xxxii. “Behold a king shall reign in righteousness.”—“A man shall be as an hiding-place from the wind, and a covert from the tempest; as *rivers of water in a dry place*, as the shadow of a great rock in a weary land ;” but, “Upon the land of my people shall come up thorns and briers,”—“Until the Spirit be poured upon us from on high.”

Chap. xxxiii. “The Lord is exalted”—“he hath filled Zion with judgment and righteousness.” “He that walketh righteously—he shall dwell on high”—“Thine eyes shall see the king in his beauty.” “Thine eyes shall see Jerusalem a quiet habi-

ion, a tabernacle that shall not be taken down ; not one of stakes thereof shall ever be removed, neither shall any of cords thereof be broken."

Although this prophecy (like several already touched upon, and many more in the Book of Isaiah) remains yet to be fulfilled in its full and literal sense ; still it is to be observed, that "the King" has already once appeared "in his beauty," "the beauty of holiness." "The Word"—"dwelt among us"—"full of grace and truth ;" and Zion was "filled with judgment and righteousness" when Christ, having ascended up to his glory, poured down his Spirit in such an abundant measure on the Christian church in its first beginning ; and, lastly, in this spiritual sense, Zion (the Christian church) has been from that day to this, and most evidently will continue to be as long as this world shall stand, "a tabernacle that shall not be taken down"—"an habitation of God, through the Spirit." Eph. 2. 22.

Chap. xxxv. "The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing ; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon :" (two of the most fertile parts of Palestine;) what "glory," and what "excellency," is here meant, the next words explain ; "they shall see the glory of the Lord, and the excellency of our God." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped ; then the lame shall leap as an hart, and the tongue of the dumb shall sing ; for in the wilderness shall waters break out, and streams in the desert." (verses 5 and 6.) The whole chapter, (which should be compared with xlivi. 19—22,) is one unbroken promise of blessedness, ending with a sentence, which is particularly remarkable for being repeated again, chap. li. 11, "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads ; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

In Chap. xl. the same subject seems to be continued, (the intervening chapters being a distinct and merely historical writing,) “Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem”—“her iniquity is pardoned; for she hath received of the Lord’s hand double for all her sins.” “The voice of one crying in the wilderness, Prepare ye the way of the Lord; make straight in the desert an high way for our God.”—“And the glory of the Lord shall be revealed, and all flesh shall see it together.”—“O Jerusalem that bringeth good tidings, (or, as in the margin, “Thou that bringest good tidings to Jerusalem,”) lift up thy voice with strength; lift it up, be not afraid, say unto the cities of Judah, Behold your God.” “Behold, the Lord God will come with a strong hand, and his arm shall rule for him.” “He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom.”

The six next chapters have a peculiar mark common to them all; they each contain a direct appeal* to “the Spirit of prophecy,” as “the testimony” of the “eternal power and godhead” of him who is speaking in them; and throughout them all, there runs one general challenge to all other nations, except the worshippers of the God of Abraham, to show any signs of a true God among them; a demand that they will therefore honour *him*, the only true God; and a declaration that finally they *shall* honour him.

Chapter xli. begins with a direct challenge to all the Gentile world, to summon up all their arguments (compare with verse 21st) against the truth of the word of God; and though the second verse is rather obscure, so that it is questioned by learned interpreters whether it speaks of Abraham or of Cyrus,† yet the general purport of the whole passage, verses 1—16 inclusive, is evidently such as was above stated: in the 6th and 7th verses, the makers of idols are represented as encouraging each other in their work, and hoping that it shall not be vain;

* Chap. xli. 22—24; xlvi. 9; xlvi. 9; xlvi. 7, 8; xlvi. 21; xlvi. 8—10.

† The restorer of the Jews from their Babylonish captivity.

but then follows the assurance that “the seed of Abraham” shall prevail against them, concluding thus: “Behold I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, (see above on chap. ii.) and beat them small, and shalt make the hills as chaff.” (Compare with Psalm ii. 9.) “Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shalt glory in the holy One of Israel.”

Then comes a promise of that “river of God” that should “enrich the earth,” (Psalm lxv. 9,) showing that the threshing of the mountains, (the powers of heathenism,) the “breaking them in pieces like a potter’s vessel,” was not to be in *wrath* against the Gentiles, but in unspeakable *mercy*. “I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar,” &c. (Compare with chap. iv. 1 and 13.)

The forty-second is another of those chapters which might be singled out as alone sufficient to prove the truth of the signature we find at the 8th verse. “I am the Lord: that is my name.” In the first seven verses of this chapter, an individual is described as the accomplisher of the great work predicted in chap. ii. Could any person of mature understanding, who is at all acquainted with the Christian religion, the effect it has produced in the world—*when, where, and how* it began—and who also knows that the following words belong to a writing considered as sacred by that people from among whom that religion proceeded—could *any* such person read these words without connecting them, in his mind, with the name of Jesus Christ, and with what that name has effected?

“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.”—“I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the

prison-house." These words are sufficient for our present purpose, but it is impossible to forbear adding the next three verses ; "I am the Lord, that is my name : and my glory will I not give to another, neither my praise to graven images." "Behold the former things (the things foretold from the beginning) are come to pass, and new things do I declare : before they spring forth I tell you of them." "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein ; the isles, and the inhabitants thereof." (*This* is the passage that teaches us the value and meaning of Psalms xcvi. xcvi. xcvi. c., and the other similar ones, as xlvi. cxvii.) "Let the wilderness and the cities thereof lift up their voice"—"Let them give glory unto the Lord, and declare his praise in the islands."—"I will bring the blind by a way that they know not ; I will lead them in paths that they have not known : I will make darkness light before them."—"Hear, ye deaf ; and look, ye blind, that ye may see."

And, now mark the sudden *turn* the prophecy takes ; "Who is blind, but my servant ? or deaf, as my messenger that I sent ? Who is blind as he that is perfect ?" (hath perfect light, if he would use it,) "and blind as the Lord's servant ?" seeing many things, but thou observest not ; opening the ears, but he heareth not."

In Chap. xli. verse 8 & 9, the title of "my servant" is given to the people of Israel *generally*, as being the nation of whom all God's prophets were, and to whom were committed his oracles, and of whom not only his "elect servant," the Messiah, but all his apostles were also to come ; and so, here, it is evident (as will be seen still more plainly by a reference to the remainder of the chapter) that it is the people of Israel generally, with the *exception* of (and in contradistinction to) the disciples of Christ, whom the nation rejected, that is meant in the words "Who is blind, but my servant ? or deaf, as my messenger that I sent ?" After "declaring" that "new thing" so long "before it sprung forth," namely, the bringing of the "blind" Gentiles out of their "darkness into God's marvellous

light," the prophet (or rather he who spake by the mouth of the prophet) exclaims, " Who is (now) blind, but my servant ?" What nation, over whom the Sun of righteousness shall spread his rays, is still left in darkness, except my people, from among whom he shall arise ? Who shall be so deaf as my people, from among whom my messengers shall be sent to proclaim salvation to the heathen ? Their own oracles " shall open the ears " of the Gentiles to hear and receive the " word of life," but they themselves shall be deaf to it. But the prophet is his own interpreter, in the very remarkable words that immediately follow : " The Lord is well pleased for his righteousness sake, he will magnify the law and make it honourable ; but *this* is a people robbed and spoiled," &c. " Who gave Jacob for a spoil, and Israel to the robbers ? Did not the Lord, he against whom we have sinned ? for they would not walk in his ways, neither were they obedient unto his law ; therefore he hath poured upon them the fury of his anger, and the strength of battle ; and it hath set him on fire round about, *yet he knew it not* ; and it burned him, *yet he laid it not to heart.*"

The very next words, however, (Chap. xlivi.) throw the shelter of omnipotence over the name of " Jacob " and " Israel," ensuring to it perpetuity, even to the very end of the world : " But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name ; thou art mine. When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burned ; (not *consumed*—compare Exodus iii. 2, 3, typical of what is here prophesied;) neither shall the flame kindle upon thee." This is now receiving a *double* fulfilment ; in the perfect establishment and glorification of the name of " Israel " by the Christian church, " the Israel of God," * and the preservation of that church, notwithstanding external persecution, and the far greater danger of internal corruption and disunion ; and also in the won-

* Gal. vi. 16.

derful continuance of the Israelites, in the literal sense, as a distinct and numerous people, notwithstanding the “fires” and “floods,” (or rather the *perpetual* furnace of the judgment of God “purging away their dross,”) through which they have been “passing” (to reckon from the time of Isaiah) for nearly two thousand six hundred years. To this perpetual miracle, the fulfilment of this double prophecy, the attention of all nations is invited, (verse 9,) and they are challenged to produce any thing like it, or else to “hear, and say, it is truth.”

Then comes another clear prophecy of the conversion of the Gentiles, under the usual figure of “the wilderness,” in opposition to the “vineyard,” on which so much culture had been bestowed in vain. “Behold, I will do a new thing,”—“I will even make a way† in the wilderness, and rivers in the desert, (a way towards my “holy mountain,” and “rivers” of refreshment to those who shall enter upon that “way.”) “The beast of the fields shall honour me, the dragons and the owls,” (the inhabitants of the dry wilderness and of the darkness,) “because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. *This people have I formed for myself; they shall shew forth my praise. But thou hast not called upon me, O Jacob; thou hast been weary of me, O Israel.*”

Here, then, are two plain visible facts, which, together, constitute as complete a miracle as can be conceived. Isaiah writes, seven centuries before Christianity began, that there should be a people—a *peculiar* people of the God of Abraham—a people loving and honouring Israel’s “Lord of Hosts,” venerating their prophets, calling themselves by the adopted name of “*Israel*,” trusting (as their only hope of salvation) “to the consolation of Israel,” the promised “seed of Abraham;” yet *distinct from*, and *contrasted with*, the Israelites—*there is one fact*; and the *other* is, that this is not only *come to pass*, but constitutes the principal feature in the present state of the world. Ob-

* To this expression, used also xxxv. 8, ii. 16, our Saviour probably alluded, when he said, “I am *the way, the truth, and the life.*”

serve the language of the invitation just now mentioned, “*Let all the nations be gathered together.*” The most distant nations of the earth can, and do behold, as it were, “*together,*” these two *common* objects of human contemplation; on the one hand, the name and word of “the holy One of Israel,” blessed by, and blessing, his spiritual worshippers; and on the other hand, the scattered, degraded, “spoiled,” but imperishable Israelites.

The Christian church was just now spoken of as a people calling themselves by the adopted name of Israel: these words were used as describing the present fact, and how literally they describe the fact predicted by Isaiah, will appear by the following words from

Chap. xliv. 5. “One shall say, I am the Lord’s; and *another* shall call himself by the name of Jacob; and *another* shall subscribe with his hand unto the Lord, *and surname himself by the name of Israel.*”

In Chap. xlv. the same promises of the conversion of the Gentiles, and the eternal preservation of Israel, are again repeated (14—17) in different language; and again, the same appeal is made to all nations: “Assemble yourselves and come; draw near together, ye that are escaped of the nations;” (ye that are rescued from your long bondage of darkness.) “Who hath declared this from ancient time? Who hath told it from that time? Have not I, the Lord?”—“Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else. I have sworn by myself; the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow.” And again,

In Chap. xlvi. “Remember the former things of old;” (those words and deeds by which I have shown my “determinate counsel” from the beginning;) “for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand: and I will do all my pleasure.” (verse 9, 10.) And what that “pleasure” is, breaks forth again, (verse 13,) “I will place salvation in

Zion, for Israel my glory ;" that is, "repentance and remission of sins shall be preached among all nations, *beginning at Jerusalem.*" The Gentiles shall be enlightened and saved while they shall glorify the name of the holy One of Israel.

At Chap. xlix., the same Being, and in the same character,* appears, as at chap. xlvi., calling "the isles and people from far" to "listen" to him, and then describing himself and his work, in language so sublime and beautiful, and at the same time so *plainly* pointing to what has happened in the world, between the death of Jesus Christ and the present day, and to that blessed period, towards which things are now in the very train predicted; so calculated, therefore, to make the Christian's "heart burn within" him, while he sees how Christ has "opened to us the Scriptures" by *fulfilling* them, that even for the earliest beginner in the study of prophecy, it hardly needs any comment; nor is it easy to choose one part as more clear and striking than another. What reader can be at a moment's loss to know who is meant, and what mighty changes in the world are pointed to, when he reads of one who is to be "a light to lighten the Gentiles, and salvation to the end of the earth;" to "say to the prisoners, Go forth; to them that are in darkness, Show yourselves; (or come to *light*, "the veil that is spread over" you being destroyed;") and when he finds Zion comforted in such words as these, "Lift up thine eyes round about, and behold: *all these gather themselves together, and come to thee.*" "The children which thou shalt have after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dweil. Then shalt thou say in thine heart, Who hath begotten me these? seeing I have lost my children, and am desolate, and a captive, and removing to and fro, and who hath brought up these?"

But what calls for more particular notice in this chapter, is the *intimation* which is obscurely given of the *humiliation* of that glorious Being, to precede the mighty work he is appointed

* Compare particularly verses 1, 6 and 7, of chap. xlvi. with 5, 6, 8 and 9, of this chapter.

to accomplish. “ Thus saith the Lord, the Redeemer of Israel and his holy One, to him whom *man despiseth*, to him whom *the nation abhorreth*, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the holy One of Israel, and he shall choose thee.” This may be considered as the first dawn of that wonderful manifestation of the “ spirit of prophecy,” which, glimmering, as it were, dimly in the 50th and 52nd chapters, shines out in the 53rd in its full clearness; for

In Chap. l. the same great mystery appears again (though still obscurely,) in a much more striking manner than in the preceding chapter; the same “ wonderful” worker of the counsels of Jehovah here evidently speaks again, but takes his own name plainly, “ Thus saith THE LORD;” and after remonstrating with the ungrateful children of Zion, and alluding to some of the mighty works which he had done for them, (as “ drying up the sea,” “ making the rivers a wilderness,”) to show that their miseries were not owing to any want of “ power” or readiness on his part “ to deliver” them, but solely to their own “ iniquities,” he proceeds to speak of himself in *that* character in which he was to deliver his people from a much worse bondage than that of Egypt; even from that one great separation between them and their God, their own “ *iniquities*;” descending, therefore, suddenly from the divine Ruler who “ commandeth even the winds and the water, and they obey him,” he appears as the human *teacher* and the obedient *sufferer*; “ The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.” “ The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.”

We have seen that in the Psalms, after each of the principal prophecies of the “ sufferings of Christ,” there immediately follows a cheering promise of the salvation and blessedness that were to ensue from those sufferings; and so, here, beginning at the 10th verse of this chapter, and continuing to the end of

Chap. xl., there follows an encouraging address to *all* “that follow after righteousness and seek the Lord,” as children of the faithful Abraham, telling them to fear no human opposition, for that all their enemies shall waste away like a decayed moth-eaten garment, but that “the righteousness of their God shall be for ever, and his salvation from generation to generation,” (the fulfilment of which promise, the history of the world, even in the *present* unfinished state of things, abundantly displays,) and that “the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain joy and gladness, and sorrow and mourning shall flee away.” They are, therefore, reproved for being “afraid of a man that shall die,” and “forgetting the Lord their maker, that hath stretched forth the heavens and laid the foundations of the earth,” and who *thus* declares his very end and purpose in creating the world: I have put my words in thy mouth, and covered thee with the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, *and say unto Zion, Thou art my people.*”

But lest they who were Abraham’s children only “outwardly in the flesh” and not “in heart and ears,” should construe such words as these into a *partiality* on the part of God, that would overlook their transgressions, (contrary to the express warning of Joshua, “he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins,”) there is blended with the very promise itself a plain denunciation of the miseries that awaited the earthly Jerusalem before her final restoration. “Awake, awake; stand up, O Jerusalem, which has drunk at the hand of the Lord *the cup of his fury*; thou hast drunken the dregs of the cup of trembling and wrung them out;”—“these two things are come unto thee; who shall be sorry for thee? Desolation and destruction, and the famine, and the sword: by whom shall I comfort thee? Thy sons have fainted; they lie at the head of all the streets, as a wild bull in a net; they are full of the fury of the Lord, the rebuke of our God.”

However, it is not the punishment of the earthly Jerusale~~m~~

but the *glory* of the *heavenly*, (the church of Christ,) that is the prophet's *principal* theme in this part of his book : this mention of " the cup of fury " that was yet to be poured out, is rather *incidental*—in fact, though it may be called a denunciation, inasmuch as it is evidently prophetic of their dreadful miseries, it forms part of a passage which, *on the whole*, is *consolatory*; it points, indeed, to the time when " the wrath came upon them to the uttermost," but it points to *this* only as a nearer object that *lies in the way* of the principal and more distant one, namely, that blessed time when " all Israel shall be saved." " Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury ; thou shalt no more drink it again ;" and accordingly in

Chap. lii. the prophet returns to his great principal subject, " the sufferings of Christ, and the glory that should follow," beginning with the latter: " Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city : for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust ; arise, and sit down, O Jerusalem : loose thyself from the bands of thy neck, O captive daughter of Zion." This passage helps us to understand the 13th verse of the 68th Psalm, " Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Zion was now to put on her beautiful garments ; those garments were " the beauties of holiness," (Ps. cx.) and they are therefore most significantly called " the wings of a dove," since they were " shed abroad " upon her by the Holy Spirit, who assumed *that* symbolical appearance when he descended upon him who was Zion's " chief corner stone." (chap. xxviii.)

To understand the promise, " henceforth there shall no more come into thee the uncircumcised and the unclean," we must remember, that within about forty years after our Saviour's sufferings, the earthly Jerusalem was swept from her foundations ; and that from that day to this, there has been no other Zion, nothing to which the name of Jerusalem can be applied, except the Christian church, but that in *that*, the name of Zion has

been all along preserved, and that to *this Zion*, none truly belong but the spiritual children of the faithful Abraham, “ who worship God in the Spirit and rejoice in Christ Jesus,” * who “ are washed, who are sanctified, who are justified in the name of the Lord Jesus, and by the Spirit of their God.”

The “ loosing herself from the bands of her neck,” would aptly apply to “ the liberty wherewith Christ hath made us free,” from “ the yoke of bondage,” the ceremonial ordinances, if the next words did not seem to shew that it must be primarily understood of the bondage of sin and condemnation, “ For thus saith the Lord, Ye have sold yourselves for nought, and ye shall be redeemed without money.”

And, now, if it be asked how we *know* that all this points to Christianity?—in the first place, this is evident, because Christianity alone has fulfilled the great promise of the 10th verse, “ The Lord hath made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God.” Christianity alone has produced among “ all nations,” a people that acknowledge, and worship, and love the name of the God of Israel ; but it is far *more* evident, from the plain undisguised description of *Christianity itself*, (impossible to be mistaken by any who have heard the Gospel,) which almost immediate follows. At the 13th verse, *begins* again to appear (but still, at first, obscurely) the same great mystery which was our principal subject of observation in chap. 50 ; “ Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As” (forasmuch as) “ many were astonished at thee ; his visage was so marred” (grief-worn) “ more than any man, and his form more than the sons of men : so” (through those sufferings) “ shall he *sprinkle* many nations ; the kings shall shut their mouths at him :” here is an *additional* ray of light ; in chap. xl ix. and l. there was no mention of the *reason* of the sufferings, namely, that he might “ *put away sin by the sacrifice of himself* ;” here, therefore, *this* is added, though with the same obscurity as marked the former passages ; (that is, with

* Compare Isaiah lii. 1, with Phil. iii. 3.

just light enough to be understood by all who have heard of the “ sprinkling of the blood of Jesus Christ;”) and *then* all obscurity is dispersed and there follows, in chap. liii., a description, which it is plainly *impossible* for any person acquainted with the Christian religion, to read without connecting every word of it in his mind with the great object of Christian faith. On this chapter any comment would be superfluous ; (*Christianity* is its interpreter, and *the world* is its comment;) nor is it necessary to extend this introductory sketch any farther ; the following chapters speak in still clearer and more animating language, of the same things which have been already so repeatedly mentioned,—the conversion of the heathen, the blessings of the Gospel and the glory of Zion. Contrasting them, however, (chap. lix.) with an awful description of that which was the prophet’s own experience,—Zion’s disgrace, *miser*y and *wickedness*.*

I S A I A H.

CHAP. I. .

In all thirty-one verses.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth : for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master’s crib :

but Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters : they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 ¶ Why should ye be stricken any more ? ye will revolt more and more : the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head* *there is*

* See Jeremiah vi. 12.

no soundness in it ; *but* wounds, and bruises, and putrifying sores : they have not been closed, neither bound up, neither mollified with ointment.

7 Your country is desolate, your cities *are* burned with fire : your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the **LORD** of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the word of the **LORD**, ye rulers of Sodom ;* give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose is the multitude of your sacrifices unto me ? saith the **LORD** : I am full of the burnt offerings of rams, and the fat of fed beasts ; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts ?

13 Bring no more vain oblations ; incense is an abomination unto me ; the new moons and sabbaths, the calling of assemblies, I cannot away with ;

it is iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth : they are a trouble unto me ; I am weary to bear them.

15 And when ye spread forth your hands, I will hide mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood.

16 ¶ Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil ;

17 Learn to do well ; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the **LORD** : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land :

20 But if ye refuse and rebel, ye shall be devoured with the sword : for the mouth of the **LORD** hath spoken it.

CHAP. II.

In all twenty-two verses.
THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

* The same severe and contemptuous kind of rebuke is used more at large by Ezekiel, chap. xvi. See verses 46, 48.

2 And it shall come to pass in the last days, *that* the mountain of the **LORD's** house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the **LORD**, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the **LORD** from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people : and they shall beat their swords into plowshares, and their spears into pruninghooks : nation shall not lift up sword against nation, neither shall they learn war any more.*

5 O house of Jacob, come ye, and let us walk in the light of the **LORD**.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low : and the **LORD** alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

CHAP. III.

8 Jerusalem is ruined, and Judah is fallen : because their tongue and their doings *are* against the **LORD**, to provoke the eyes of his glory.

9 ¶ The shew of their countenance doth witness against them ; and they declare their sin as Sodom, they hide *it* not. Woe unto their soul ! for they have rewarded evil unto themselves.

10 Say ye to the righteous, that *it shall be well with him* : for they shall eat the fruit of their doings.

11 Woe unto the wicked ! *it shall be ill with him* : for the reward of his hands shall be given him.

25 Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates shall lament and mourn ; and she *being* desolate shall sit upon the ground.

CHAP. IV.

2 In that day shall the branch of the **LORD** be beautiful and glorious, and the fruit of the earth *shall be* excellent

* Thus in Psalm xlvi. which, like this passage, is prophetic of that victorious power that was to prevail over the kingdom of darkness, we find a remarkably similar description of its peaceful and civilizing nature—" He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire." Ps. xlvi. 9.

and comely for them that are escaped of Israel.

3 And it shall come to pass, *that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:*

4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence.

6 And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.

CHAP. V.

NOW will I sing to my well-beloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Ju-

dah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

11 ¶ Woe unto them that rise up early in the morning, *that they may follow strong drink; that continue until night, till wine inflame them!*

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 ¶ Therefore my people are gone into captivity, because *they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.*

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

16 But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

20 ¶ Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* wise is their own eyes, and prudent in their own sight!

22 Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his

people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.*

* What is meant by the "darkness" in the latter part of this verse, we may understand by the similar expression, verse 19 of chap. ix., "through the wrath of the Lord of hosts the land is darkened," and by the clear agreement (before noticed) of

CHAP. VI.

IN the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Woe is

me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

9 ¶ And he said, Go, and tell this people, Hear ye indeed,

that passage with the history of the internal miseries of the last siege of Jerusalem, occasioned by the Jews themselves.

The word “*land*,” in the present passage, appears to have a *figurative* meaning, in accordance with the similitude used in the former part of the verse; the hostile army (spoken of in the preceding verses) first of the Babylonians, but ultimately and chiefly of the Romans, is clearly and beautifully compared to the waves of the sea, “roaring” against the land; in the latter part, then, the same figure seems to be continued; and, as the hostile army besieging Jerusalem (or invading Judea) is represented by “the sea,” so Jerusalem itself (or the Jewish nation) is represented by “the land”—“and if one look unto the land,” that is, if we look *at home*, to our own nation, or city, for *refuge*, “behold darkness and sorrow, and the light is darkened in the heavens thereof,” for “through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of fire: no man shall spare his brother.” Chap. ix.

but understand not ; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*

11 Then said I, Lord, how long ? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land.

13 ¶ But yet in it shall be a tenth, and it shall return, and

shall be eaten : as a teil tree, and as an oak, whose substance is in them, when they cast their leaves : so the holy seed shall be the substance thereof.

CHAP. VII.

In all twenty-five verses.

AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the

* St. John (xii. 41,) referring to this passage, says, "These things said Esaias, when he saw his glory, (the glory of Jesus,) and spake of him." Jesus, then, according to St. John, is the King, the Lord of hosts, whom the angels adored. I will never, then, be afraid that I am giving him more than "the glory due unto his name," when I adore him in the words of the convinced apostle St. Thomas, "My Lord and my God !" On the contrary, I will confidently trust that when I so adore him not only with my lips, but with all my heart and with all my soul, it shall be unto me as when the live coal from the altar touched the lips of the prophet—"Lo, this hath touched thy lips ; and thine iniquity is taken away, and thy sin purged." For when St. Thomas so adored him, he said, "Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed." Believed what?—certainly the same things which Thomas then believed ; and in what way "blessed?" —in not having their sins imputed unto them ; for, "blessed is he to whom the Lord will not impute sin."

heart of the people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

10 ¶ Moreover, the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

* In the manner in which this conspicuous prophecy is introduced, there appears at first sight some obscurity: a promise is made to Ahaz; then he is commanded to ask for "*a sign*" (which seems plainly to mean that he should ask something to be done by which he might be convinced that the promise was from God,) and on his refusing to ask, a sign is *promised* which does not at first sight appear to have any connexion with

that promise for the confirmation of which it seems to be the appointed sign.

The thing promised to Ahaz was, that the designs of his enemies should fail ; but the birth of Immanuel, which was the *sign promised*, did not take place till 700 years after the death of Ahaz and his enemies.

But may we not consider the first promise given to Ahaz as pointing also to something of infinitely greater importance than that more *immediate* deliverance of the house of David, of which Ahaz *refused* to ask a sign ? “ It was told the house of David, saying, Syria is confederate with Ephraim.”

The Gentiles, then, and the people of Israel were gathered together ; and for what intent ? to put down the house of David from the throne of Judah. But, “ thus saith the Lord It shall not stand, neither shall it come to pass.” Now this promise, no doubt, must be understood *primarily* of the deliverance of the then reigning family of David from the danger which then threatened it ; but when Ahaz refused to ask a sign in confirmation of the promise in this its *primary* sense, *then* the Lord said, “ Hear ye now, O house of David”—(before the Lord spake to Ahaz only, saying, “ Ask *thee* a sign ;” but now he addresses the whole posterity of David—“ Hear ye now, O house of David”—“ The Lord himself shall give you a sign”—a sign that in vain should “ the Gentiles and the people of Israel be gathered together” (see Acts iv. 27) to put down the Son of David from the throne of Judah—to put down God’s “ anointed king from his holy hill of Sion”—a sign of the fulfilment of the great promise, “ Once have I sworn by my holiness ; I will not lie unto David ; his seed shall endure for ever, and his throne is as the sun before me.”—“ Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.”

And what a perfectly *satisfactory* “ sign ” must this have been to the virgin-mother of “ the holy child Jesus,” (and to all who “ believed ” her “ report,”) that the blessed time had arrived when all these promises were about to be made plain by their fulfilment ; (by their progressive, but already glorious

CHAP. VIII.

In all twenty-two verses.

12 Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

CHAP. IX.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death upon them hath the light shined.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish: with judgment and with justice from henceforth even for ever.

fulfilment;) well might her “soul magnify the Lord, and her spirit rejoice in God her Saviour;” confidently indeed (having this promise of Isaiah) might she say, “He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever!” With full assurance might Zacharias say, (knowing of the approaching advent of the holy child,) “Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David: and well might Simeon say, when he had *Immanuel in his arms*: “Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and to be the glory of thy people Israel.”

The zeal of the **LORD** of hosts will perform this.

8 ¶ The **LORD** sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.

11 Therefore the **LORD** shall set up the adversaries of Rezin against him, and join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the **LORD** of hosts.

14 Therefore the **LORD** will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

16 For the leaders of this people cause them to err; and they that are led of them are destroyed.

17 Therefore the **LORD** shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for

every one is an hypocrite, and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

18 ¶ For wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

19 Through the wrath of the **LORD** of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim: and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

CHAP. XI.

In all sixteen verses.

AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the **LORD** shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the **LORD**:

3 And shall make him of quick understanding in the fear of the **LORD**: and he shall not

judge after the sight of his eyes, neither reprove after the hearing of his ears :

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them.

7 And the cow and the bear shall feed ; their young ones shall lie down together ; and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious.

11 And it shall come to pass in that day, *that the LORD shall set his hand again the*

second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

CHAP. XII.

AND in that day thou shalt say, O LORD, I will praise thee : though thou wast angry with me, thine anger is turned away, and thou comfortest me.

2 Behold God is my salvation ; I will trust, and not be afraid : for the Lord JEHOVAH is my strength and my song ; he also is become my salvation.

3 Therefore with joy shall ye draw waters out of the wells of salvation.

4 And in that day shall ye say, Praise ye the LORD, upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD : for he hath done excellent things, this is known in all the earth.

6 Cry out and shout, the inhabitant of Zion : for great is the Holy One of Israel in the midst of thee.

CHAP. XIV.

In all thirty-two verses.

FOR the **LORD** will have mercy on Jacob, and will yet choose Israel, and set them in their own land ; and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place : and the house of Israel shall possess them in the land of the **LORD** for servants and handmaids : and they shall take them captives, whose captives they were ; and they shall rule over their oppressors.

CHAP. XXV.

O **LORD**, thou *art* my God ; I will exalt thee, I will praise thy name ; for thou hast done wonderful *things* ; thy counsels of old *are* faithfulness and truth.

2 For thou hast made of a city an heap ; of a defenced city a ruin ; a palace of strangers to be no city ; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5 Thou shalt bring down the noise of strangers, as the heat

in a dry place ; even the heat with the shadow of a cloud ; the branch of the terrible ones shall be brought low.

6 ¶ And in this mountain shall the **LORD** of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

8 He will swallow up death in victory ; and the Lord **God**, will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth : for the **LORD** hath spoken *it*.

9 ¶ And it shall be said in that day, Lo, this *is* our God ; we have waited for him, and he will save us ; this *is* the **LORD** ; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the **LORD** rest, and Moab shall be trodden down under him, even as straw is trodden down for the dung-hill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim : and he shall bring their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy wall shall he bring down, lay low, and bring

to the ground, even to the dust.

CHAP. XXVII.

In all thirteen verses.

2 In that day sing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it every moment; lest *any* hurt it, I will keep it night and day.

6 He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

CHAP. XXVIII.

In all twenty-nine verses.

5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: * he that believeth shall not make haste.

CHAP. XXX.

In all thirty-three verses.

WOE to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

* To understand the application of these words, we must bear in mind, that till Christ came, the temple at Jerusalem was the chosen and *peculiar* "habitation" of "the God of Israel," (for so his own word frequently declares,) but that Christ came to build (upon himself as the "foundation") a *spiritual* temple *in the stead of* that which was "made with hands," † that there should be no longer any other *peculiar* "habitation of God," in an exclusive sense, except his "*peculiar people*," who "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord;" "for an habitation of God through the Spirit." (Eph ii. 20—22.)

† Acts xvii. 24.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever :

9 That this is a rebellious people, lying children, children that will not hear the law of the LORD :

10 Which say to the seers, See not ; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophecy deceits :

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon :

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the potters' vessel that is broken in pieces ; he shall not spare : so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

CHAP. XXXII.

In all twenty verses.

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding place from the wind, and

a covert from the tempest ; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken,

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

13 Upon the land of my people shall come up thorns and briers ; yea, upon all the houses of joy in the joyous city :

14 Because the palaces shall be forsaken ; the multitude of the city shall be left ; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks ;

15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness ; and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace ; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

CHAP. XXXIII.

In all twenty-four verses.

5 The LORD is exalted ; for

he dwelleth on high : he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation : the fear of the LORD is his treasure.

10 Now will I rise, saith the LORD ; now will I be exalted ; now will I lift up myself.

13 ¶ Hear, ye *that are* far off, what I have done ; and, ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid ; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire ? who among us shall dwell with everlasting burnings ?

15 He that walketh righteously, and speaketh uprightly ; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil ;

16 He shall dwell on high : his place of defence *shall be* the munitions of rocks : bread shall be given him ; his waters *shall be* sure.

17 Thine eyes shall see the king in his beauty : they shall behold the land that is very far off.

20 Look upon Zion, the city of our solemnities : thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down ; not one of the stakes thereof shall

ever be removed, neither shall any of the cords thereof be broken.

22 For the LORD is our judge, the LORD is our law-giver, the LORD is our king ; he will save us.

CHAP. XXXV.

THE wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing : the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful heart, Be strong, fear not : behold, your God will come with vengeance, even God with a recompence ; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame leap as an hart, and the tongue of the dumb sing : for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water : in the habitation of dragons where each lay, *shall be* grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called The way of holiness ; the unclean shall not pass over it ; but it *shall be* for those : the wayfaring men,* though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there ; but the redeemed shall walk *there* :

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away.

CHAP. XL.

In all thirty-one verses.

COMFORT ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished ; that her iniquity is pardoned ; for she hath received of the

LORD's hand double for all her sins.

3 ¶ The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain :

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together : for the mouth of the LORD hath spoken it.

6 The voice said, Cry. And he said, What shall I cry ? All flesh is grass, and all the goodliness thereof is as the flower of the field :

7 The grass withereth, the flower fadeth : because the spirit of the LORD bloweth upon it : surely the people is grass.

8 The grass withereth, the flower fadeth : but the word of our God shall stand for ever.

* Those that shall truly enter upon it. This "way of holiness" seems to mean, *faith in Christ* ; and the "wayfaring men," they "which are in Christ Jesus, who walk not after the flesh, but after the Spirit ;" and "though fools, they shall not err," shall not lose themselves ; for "though in *them*, that is, in their flesh (their *natural* man,) dwelleth no good thing," yet "there is no condemnation to them," for "the righteousness of the law, (through that 'way' of infinite wisdom and love,) is fulfilled in them who *walk not after the flesh, but after the Spirit.*" (Rom. viii. 1—4 ; vii. 17 to the end.)

9 ¶ O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

CHAP. XLI.

In all twenty-nine verses.

KEEP silence before me, O islands; and let the people renew their strength; let them come near; then let them speak: let us come near together to judgment.

2 Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.

3 He pursued them, and passed safely; even by the way that he had not gone with his feet.

4 Who hath wrought and done it, calling the generations from the beginning? I the

LORD, the first, and with the last; I am he.

5 The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and every one said to his brother, Be of good courage.

7 So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved.

8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

10 ¶ Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, even them that contended with thee:

they that war against thee shall be as nothing, and as a thing of nought.

13 For I the **LORD** thy God will hold thy right hand, saying unto thee, Fear not ; I will help thee.

14 Fear not, thou worm Jacob, *and* ye men of Israel ; I will help thee, saith the **LORD**, and thy redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth : thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them ; and thou shalt rejoice in the **LORD**, *and* shalt glory in the Holy One of Israel.

17 When the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the **LORD** will hear them, I the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys : I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree ; I will set in the desert the fir tree, *and* the pine, and the box tree together :

20 That they may see, and know, and consider, and understand together, that the hand of

the **LORD** hath done this, and the Holy One of Israel hath created it.

21 Produce your cause, saith the **LORD** ; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and shew us what shall happen : let them shew the former things, what they *be*, that we may consider them, and know the latter end of them ; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods : yea, do good, or do evil, that ye may be dismayed, and behold it together.

24 Behold, ye *are* of nothing, and your work of nought : an abomination *is he that* chooseth you.

CHAP. XLII.

BEHOLD my servant, whom I uphold ; mine elect, in *whom* my soul delighteth ; I have put my spirit upon him : he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench : he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth : and the isles shall wait for his law.

5 ¶ Thus saith God the

LORD, he that created the heavens, and stretched them out ; he that spread forth the earth, and that which cometh out of it ; he that giveth breath unto the people upon it, and spirit to them that walk therein :

6 I the **LORD** have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ;

7 To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.

8 I *am* the **LORD** : that is my name : and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare : before they spring forth I tell you of them.

10 Sing unto the **LORD** a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein ; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit : let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the **LORD**, and declare his praise in the islands.

13 The **LORD** shall go forth as a mighty man, he shall stir

up jealousy like a man of war : he shall cry, yea, roar ; he shall prevail against his enemies.

14 I have long time holden my peace ; I have been still, *and* refrained myself : *now* will I cry like a travailing woman ; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs ; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they know not ; I will lead them in paths *that* they have not known : I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17 ¶ They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 Hear, ye deaf ; and look, ye blind, that ye may see.

19 Who *is* blind, but my servant ? or deaf, as my messenger *that* I sent ? who *is* blind as *he* *that* is perfect, and blind as the **LORD**'s servant ?

20 Seeing many things, but thou observest not ; opening the ears, but he heareth not.

21 The **LORD** is well pleased for his righteousness' sake ; he will magnify the law, and make *it* honourable.

22 But this *is* a people robbed and spoiled ; *they are* all of them snared in holes, and

they are hid in prison houses : they are for a prey, and none delivereth ; for a spoil, and none saith, Restore.

23 Who among you will give ear to this ? who will hearken and hear for the time to come ?

24 Who gave Jacob for a spoil, and Israel to the robbers ? did not the **LORD**, he against whom we have sinned ? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle : and it hath set him on fire round about, yet he knew not ; and it burned him, yet he laid it not to heart.

CHAP. XLIII.

In all twenty-eight verses.

BUT now thus saith the **LORD** that created thee, O Jacob, and he that formed thee, O Israel, Fear not : for I have redeemed thee, I have called *thee* by thy name ; thou art mine.

2 When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burned ; neither shall the flame kindle upon thee.

9 Let all the nations be gathered together, and let the people be assembled : who among them can declare this,

and shew us former things ? let them bring forth their witnesses, that they may be justified : or let them hear, and say, *It is truth.*

10 Ye are my witnesses, saith the **LORD**, and my servant whom I have chosen : that ye may know and believe me, and understand that I am he : before me there was no God formed, neither shall there be after me.

11 I, even I, am the **LORD** ; and beside me there is no saviour.

15 I am the **LORD**, your Holy One, the creator of Israel, your King.

19 Behold, I will do a new thing ; now it shall spring forth, shall ye not know it ? I will even make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall honour me, the dragons and the owls : because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself ; they shall shew forth my praise.

22 ¶ But thou hast not called upon me, O Jacob ; but thou hast been weary of me, O Israel.

CHAP. XLIV.

In all twenty-eight verses.

YET now hear, O Jacob my servant ; and Israel, whom I have chosen :

2 Thus saith the **LORD** that made thee, and formed thee from the womb, *which* will help thee ; Fear not, O Jacob, my servant ; and thou, Jesurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my spirit upon thy seed, and my blessing upon thine offspring :

4 And they shall spring up as among the grass, as willows by the water-courses.

5 One shall say, I *am* the **LORD**'s ; and another shall call *himself* by the name of Jacob ; and another shall subscribe with his hand unto the **LORD**, and surname *himself* by the name of Israel.

6 Thus saith the **LORD** the King of Israel, and his redeemer the **LORD** of hosts ; I *am* the first, and I *am* the last ; and beside me *there is* no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people ? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid : have not I told thee from that time, and have declared *it* ? ye *are* even my witnesses. Is there a God beside me ? yea, *there is* no God ; I know not *any*.

CHAP. XLV.

14 Thus saith the **LORD**, The labour of Egypt, and mer-

chandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine : they shall come after thee ; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely **God** is in thee ; and *there is* none else, *there is* no God.

15 Verily thou *art* a **God** that hidest thyself, O **God** of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them : they shall go to confusion together *that are* makers of idols.

17 But Israel shall be saved in the **LORD** with an everlasting salvation : ye shall not be ashamed nor confounded world without end.

18 For thus saith the **LORD** that created the heavens ; God himself that formed the earth and made it ; he hath established it, he created it not in vain, he formed it to be inhabited : I *am* the **LORD** ; and *there is* none else.

19 I have not spoken in secret, in a dark place of the earth : I said not unto the seed of Jacob, Seek ye me in vain : I the **LORD** speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come ; draw near together. ye *that are* escaped of the nations : they have no knowledge that set up the wood of their graven image, and pray unto a god *that cannot save*.

21 Tell ye, and bring *them* near ; yea, let them take counsel together : who hath declared this from ancient time ? *who* hath told it from that time ? *have* not I the **LORD** ? and *there is* no God else beside me ; a just God and a Saviour ; *there is* none beside me.

22 Look unto me, and be ye saved, all the ends of the earth : for I *am* God, and *there is* none else.

23 I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

24 Surely, shall *one* say, in the **LORD** have I righteousness and strength : *even* to him shall *men* come ; and all that are incensed against him shall be ashamed.

25 In the **LORD** shall all the seed of Israel be justified, and shall glory.

CHAP. XLVI.

8 Remember this, and shew yourselves men : bring *it* again to mind, O ye transgressors.

9 Remember the former things of old : for I *am* God, and *there is* none else ; *I am* God, and *there is* none like me.

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure :

13 I bring near my righteousness ; it shall not be

far off, and my salvation shall not tarry : and I will place salvation in Zion for Israel my glory.

CHAP. XLIX.

LISTEN, O isles, unto me ; and hearken, ye people, from far ; The **LORD** hath called me from the womb ; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword ; in the shadow of his hand hath he hid me, and made me a polished shaft ; in his quiver hath he hid me ;

3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain : *yet* surely my judgment is with the **LORD**, and my work with my God.

5 ¶ And now, saith the **LORD** that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the **LORD**, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the **LORD**, the

Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break

forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

18 ¶ Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.*

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me, give place to me that I may dwell.

* Compare this and the next three verses with a note on Psalm xlvi.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they been?

22 Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers:

26 And all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

CHAP. L.

In all eleven verses.

THUS saith the LORD, Where *is* the bill of your mother's divorce, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke, I dry up

the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sack-cloth their covering.

4 The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 ¶ The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me.

9 Behold the Lord God will help me; who *is he* that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

10 ¶ Who *is among* you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him

trust in the name of the LORD, and stay upon his God.

CHAP. LI.

HEARKEN to me, ye that follow after righteousness, ye that seek the LORD : look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be

for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

10 Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion: and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

12 I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the

oppressor, as if he were ready to destroy ? and where is the fury of the oppressor ?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I am the LORD thy God, that divided the sea, whose waves roared : The LORD of hosts is his name.

16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury ; thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sons whom she hath brought forth ; neither is there any that taketh her by the hand of all the sons that she hath brought up.

19 These two things are come unto thee : who shall be sorry for thee ? desolation, and destruction, and the famine, and the sword : by whom shall I comfort thee ?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net : they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now

this, thou afflicted, and drunken, but not with wine :

22 Thus saith thy Lord, the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury ; thou shalt no more drink it again :

23 But I will put it into the hand of them that afflict thee ; which have said to thy soul, Bow down, that we may go over : and thou hast laid thy body as the ground, and as the street, to them that went over.

CHAP. LII.

A WAKE, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust ; arise, and sit down, O Jerusalem ; loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought ; and ye shall be redeemed without money.

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth !

8 Thy watchmen shall lift up the voice ; with the voice to-

gether shall they sing : for they shall see eye to eye, when the **LORD** shall bring again Zion.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem ; for the **LORD** hath comforted his people, he hath redeemed Jerusalem.

10 The **LORD** hath made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God.

13 ¶ Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee ; his visage was so marred more than any man, and his form more than the sons of men :

15 So shall he sprinkle many nations ; the kings shall shut their mouths at him :* for *that* which had not been told them shall they see ; and *that* which they had not heard shall they consider.

CHAP. LIII.

WHO hath believed our report ? and to whom is the arm of the **LORD** revealed ?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground : he hath no form nor comeliness ; and when we shall see him, *there is no beauty that we should desire him.*

3 He is despised and rejected of men ; a man of sorrows, and acquainted with grief : and we hid as it were *our* faces from him ; he was despised, and we esteemed him not.

4 ¶ Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed.

6 All we like sheep have gone

* That is, “ shall not be able to gainsay nor resist ” “ the preaching of the cross.” “ Ye shall be brought before governors and kings for my sake ;” “ but when they deliver you up, take no thought how or what ye shall speak ; for it shall be given you in that same hour what ye shall speak.” (Mat. x. 19.) “ For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.” (Luke xxi. 15.)

Thus at chap. xlix. 7, (where the prophet first introduces the great subject of the humiliation and sufferings of Christ,) “ Kings shall see and arise ; princes also shall worship.”

astray ; we have turned every one to his own way ; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him ; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied : by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death : and he was numbered

with the transgressors ; and he bare the sin of many, and made intercession for the transgressors.

CHAP. LIV.

SING, O barren, thou *that* didst not bear ; break forth into singing, and cry aloud, thou *that* didst not travail with child : for more *are* the children of the desolate than the children of the married wife, saith the LORD. *

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations : spare not, lengthen thy cords, and strengthen thy stakes ;

3 For thou shalt break forth on the right hand and on the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not ; for thou shalt not be ashamed : neither be thou confounded ; for thou shalt not be put to shame : for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker is thine husband ; the LORD of hosts is his name ; and thy Redeemer the Holy One of Israel ; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of

* See chap. xlix. 18—21.

youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee : but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment ; but with everlasting kindness will I have mercy on thee, saith the LORD, thy Redeemer.

9 For this is as the waters of Noah unto me : for as I have sworn that the waters of Noah should no more go over the earth ; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed : but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the LORD ; and great shall be the peace of thy children.

14 In righteousness shalt thou be established : thou shalt be far from oppression ; for thou shalt not fear : and from terror ; for it shall not come near thee.

15 Behold, they shall surely gather together, but not by me :

whosoever shall gather together against thee shall fall for thy sake.

16 Behold I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work ; and I have created the waster to destroy.

17 ¶ No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

CHAP. LV.

HO, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for that which is not bread ? and your labour for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me : hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David.

4 Behold I have given him for a witness to the people, a leader and commander to the people.

5 Behold thou shalt call a nation that thou knowest not,

and nations *that knew not thee* shall run unto thee because of the **LORD thy God**, and for the Holy One of Israel ; for he hath glorified thee.

6 ¶ Seek ye the **LORD** while he may be found, call ye upon him while he is near :

7 Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the **LORD**, and he will have mercy upon him ; and to our God, for he will abundantly pardon.

8 ¶ For my thoughts *are not your thoughts*, neither *are your ways my ways*, saith the **LORD**.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater :

11 So shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in *the thing whereto I sent it*.

12 For ye shall go out with joy, and be led forth with peace : the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their hands*.

13 Instead of the thorn shall

come up the fir tree, and instead of the brier shall come up the myrtle tree : and it shall be to the **LORD** for a name, for an everlasting sign *that shall not be cut off*.

CHAP. LVI.

In all twelve verses.

THUS saith the **LORD**, Keep ye judgment, and do justice ; for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed is the man *that doeth this*, and the son of man *that layeth hold on it*; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

6 Also the sons of the stranger, that join themselves to the **LORD**, to serve him, and to love the name of the **LORD**, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant ;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer : their burnt offerings and their sacrifices *shall be accepted* upon mine altar ; for mine house shall be called an house of prayer for all people.

8 The **LORD** God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.

CHAP. LVII.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite one.

19 I create the fruit of the lips ; Peace, peace to him that is far off, and to him that is near, saith the LORD ; and I will heal him.

20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 There is no peace, saith my God, to the wicked.

CHAP. LVIII.

CRY aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

CHAP. LIX.

BEHOLD, the LORD's hand is not shortened, that it cannot save ; neither his ear heavy, that it cannot hear :

2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity ; your

lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor any pleadeth for truth : they trust in vanity, and speak lies ; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice eggs, and weave the spider's web : he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works : their works are works of iniquity, and the act of violence is in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood : their thoughts are thoughts of iniquity ; wasting and destruction are in their paths.

8 The way of peace they know not : and there is no judgment in their goings : they have made them crooked paths : whosoever goeth therein shall not know peace.

9 ¶ Therefore is judgment far from us, neither doth justice overtake us : we wait for light, but behold obscurity ; for brightness, but we walk in darkness.

10 We grope for the wall like the blind, and we grope as if we had no eyes : we stumble at noon day as in the night ; we are in desolate places as dead men.

11 We roar all like bears,

and mourn sore like doves ; we look for judgment, but *there is none* ; for salvation, *but it is far off from us.*

12 For our transgressions are multiplied before thee, and our sins testify against us ; for our transgressions *are with us* ; and *as for our iniquities, we know them* ;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off : for truth is fallen in the streets, and equity cannot enter.

15 Yea, truth faileth ; and he *that departeth from evil maketh himself a prey* : and the LORD saw *it*, and it displeased him that *there was no judgment*.

16 ¶ And he saw that *there was no man, and wondered that there was no intercessor* : therefore his arm brought salvation unto him ; and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head ; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

18 According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies ; to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

20 ¶ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this *is my covenant with them, saith the LORD* ; My spirit that *is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD*, from henceforth and for ever.

CHAP. LX.

ARISE, shine ; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people : but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side.

5 Then thou shalt see, and flow together, and thine heart

shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come : they shall bring gold and in-

cense ; and they shall shew forth the praises of the Lord.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee : they shall come up with acceptance on mine altar, and I will glorify the house of my glory.*

* The prophecy is, that these Gentile nations shall worship the God of Israel ; and since at the time when the prophecy was written, he was worshipped by the offering up of lambs, rams, &c. on his altar at Jerusalem, their conversion is accordingly described by their flocks, &c. being gathered together to Zion, and ministering to her sacred rites, and coming up with acceptance upon her altar ; so that the *flocks* of Kedar, and the *rams* of Nebaioth plainly mean the *spiritual* worship of the Gentiles under the Gospel dispensation.

This, then, will explain a seeming inconsistency in the 51st Psalm ; where David, after declaring in his prayer, "Thou desirest not sacrifice"—" thou delightest not in burnt offering," and expressing his reliance on some real and effectual atonement for sin, (see note on the Psalm,) concludes thus : " Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem. *Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering, then shall they offer bullocks upon thine altar.*" It is evident that in conformity with the certain meaning of this passage of Isaiah, we may likewise understand these words of David, in a spiritual sense, thus, Do the good which thou purposest to do to Zion, (the good, described in this and many other chapters of Isaiah, and often spoken of by David,) " build thou her wall of salvation," (18th verse of this chap.) "*then shalt thou be pleased*" with the offerings of thy people, who shall worship thee in spirit and in truth"—such offerings as the prophet Hosea likewise speaks of in similar language, "Take away iniquity, and receive us graciously ; so will we render *the calves of our lips.*"—Hos. xiv. 6. (See also Isa. lvi. 7.)

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

15 Whereas thou hast been

forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a

strong nation : I the **LORD** will hasten it in his time.

CHAP. LXI.

THE Spirit of the Lord God is upon me ; because the **LORD** hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound* ;

2 To proclaim the acceptable year of the **LORD**, and the day of vengeance of our God ; to comfort all that mourn.

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called trees of righteousness, the planting of the **LORD**, that he might be glorified.

4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But ye shall be named the Priests of the **LORD** : *men* shall call you the Ministers of our God : ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 ¶ For your shame *ye shall have* double ; and for confusion they shall rejoice in their por-

tion : therefore in their land they shall possess the double : everlasting joy shall be unto them.

8 For I the **LORD** love judgment, I hate robbery for burnt offering ; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people : all that see them shall acknowledge them, that they *are* the seed which the **LORD** hath blessed.

10 I will greatly rejoice in the **LORD**, my soul shall be joyful in my God ; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth : so the **LORD** God will cause righteousness and praise to spring forth before all the nations.

CHAP. LXII.

FOR Zion's sake will I : hold my peace, and for Jerusalem's sake I will not roar until the righteousness thereof go forth as brightness, and salvation thereof as a lamp that burneth.

2 And the Gentiles shall

thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the **LORD** shall name.

3 Thou shalt also be a crown of glory in the hand of the **LORD**, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the **LORD** delighteth in thee, and thy land shall be married.

6 I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the **LORD**, keep not silence.

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth

11 Behold, the **LORD** hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

12 And they shall call them, The holy people, The redeemed of the **LORD**: and thou shalt be called, Sought out, A city not forsaken.

CHAP. LXV.

In all twenty-five verses.

AM sought of *them that* asked not *for me*; I am

found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

6 Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom.

8 ¶ Thus saith the **LORD**, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

11 ¶ But ye *are* they that forsake the **LORD**, that forget my holy mountain,

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer, when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

13 Therefore thus saith the **LORD** God, Behold my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the LORD God shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

CHAP. LXXVI.

In all twenty-four verses.

THUS saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

2 For all those things hath mine hand made, and all those

things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice in joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, and shall be borne upon her sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

22 For as the new heaven and the new earth which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

J E R E M I A H.

In the following selections from the Prophets before enumerated (Jeremiah to Zephaniah inclusive) these matters will be plain and obvious :

1. Absolute denunciations, of *all but total* destruction, against the Jews for their wickedness.
2. Absolute promises of final restoration and everlasting favour to that same people.
3. Conversion of the heathen.
4. Particular prophecies of the Christian religion ; that is, passages which, by the gospel history and establishment of the Christian religion, have become perfectly plain, but which would otherwise have remained entirely unintelligible.

CHAP. I.

In all nineteen verses.

THE words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin :

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

CHAP. II.

In all thirty-seven verses.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel :

5 ¶ Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain ;

6 Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of

death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The priests said not, Where is the **LORD**? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that do not profit*.

9 ¶ Wherefore I will yet plead with you, saith the **LORD**, and with your children's children will I plead.

10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed *their gods*, which *are yet no gods*? but my people have changed their glory for *that which doth not profit*.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the **LORD**.

13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil *thing* and bitter, that thou hast forsaken the **LORD** thy God, and that my fear is not in thee, saith the **LORD** God of hosts.

CHAP. III.

In all twenty-five verses.
THEY say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? yet return again to me, saith the **LORD**.

12 ¶ Go and proclaim these words toward the north,* and say, Return, thou backsliding Israel, saith the **LORD**; and I will not cause mine anger to fall upon you; for I am merciful, saith the **LORD**, and I will not keep anger for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the **LORD** thy God.

14 Turn, O backsliding children, saith the **LORD**; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

* For the reason why "these words" (verses 12—17) are proclaimed "toward the north," see chap. xxiii. 8.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall *that* be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.*

CHAP. IV.

In ali thirty-one verses.

26 I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD

said, The whole land shall be desolate; (yet will I not make a full end.)

28 For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

CHAP. V.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The LORD liveth; surely they swear falsely.

3 O LORD, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces

* In the preceding chapter, verses 10 and 11, an *appeal* is made to the stedfastness with which the heathen nations adhered to their idolatry; and to the fact that not one of them had ever been known to give up their own imaginary deities; yet *here* it is plainly and confidently predicted that they shall *all* give them up, and come to worship the God of Israel in Zion. If the prophet *knew* that the name of Jerusalem would, in future times, be applied to a universal spiritual church, he was unquestionably inspired; if he did *not* know this, yet predicted that all the heathen nations should come up to Jerusalem to worship the God of Israel, then the miracle is still *greater*.

harder than a rock ; they have refused to return.

4 Therefore I said, Surely these *are* poor ; they are foolish : for they know not the way of the **LORD**, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them ; for they have known the way of the **LORD**, *and* the judgment of their God : but these have altogether broken the yoke, *and* burst the bonds.

15 Lo, I will bring a nation upon you from far, O house of Israel, saith the **LORD** : it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat : they shall eat up thy flocks and thine herds : they shall eat up thy vines and thy fig trees : they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the **LORD**, I will not make a full end with you.

19 ¶ And it shall come to pass, when ye shall say, Wherefore doeth the **LORD** our God all these *things* unto us ? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your

land, so shall ye serve strangers in a land *that is* not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without understanding ; which have eyes, and see not ; which have ears, and hear not :

22 Fear ye not me ? saith the **LORD** : will ye not tremble at my presence, which hath placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it : and though the waves thereof toss themselves, yet can they not prevail ; though they roar, yet can they not pass over it ?

23 But this people hath a revolting and a rebellious heart, they are revolted and gone.

24 Neither say they in their heart, Let us now fear the **LORD** our God, that giveth rain, both the former and the latter, in his season : he reserveth unto us the appointed weeks of the harvest.

25 ¶ Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked men : they lay wait, as he that setteth snares ; they set a trap, they catch men.

27 As a cage is full of birds, so are their houses full of deceit : therefore they are become great, and waxen rich.

28 They are waxen fat, they shine ; yea, they overpass

deeds of the wicked : they judge not the cause, the cause of the fatherless, yet they prosper ; and the right of the needy do they not judge.

29 Shall I not visit for these *things*? saith the LORD : shall not my soul be avenged on such a nation as this ?

30 ¶ A wonderful and horrible thing is committed in the land :

31 The prophets prophesy falsely, and the priests bear rule by their means ; and my people love *to have it so* :* and what will ye do in the end thereof ?

CHAP. VI.

In all thirty verses.

8 Be thou instructed, O Jerusalem, lest my soul depart from thee ; lest I make thee desolate, a land not inhabited.

13 For from the least of hem even unto the greatest of hem every one is given to

covetousness ; and from the prophet even unto the priest every one dealeth falsely.

14 They have healed also the hurt of *the daughter* of my people slightly, saying, Peace, peace ; when *there is* no peace.

15 Were they ashamed when they had committed abomination ? nay, they were not at all ashamed, neither could they blush : therefore they shall fall among them that fall : at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*.

17 Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what *is* among them.

* Infidels of course call the Bible a book of *priestcraft*; for what else can they call it? if the Bible be not verily from God, must be a book of priestcraft; one or other of these two alternatives we must choose. Now it would seem almost impossible for any person really to read the Bible, and choose the latter. Not only do we find many such sentences as this and the 13th verse of the next chapter, but we find those very things on which the very *existence* of a priesthood depended—the very essentials of their office, spoken of repeatedly as utterly contemptible and disgusting in the sight of God on account of the moral depravity of the worshippers. See especially Isaiah i. 11—14; nos iii. 21—24.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

22 Thus saith the LORD, Behold a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the same thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear is on every side.

CHAP. VII.

THE word that came to Jeremiah from the LORD, saying,

2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not in lying

words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD. are these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, which I called by my name, and say, We are delivered to do all these abominations?

11 Is this house, which I called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.

12 But go ye now unto the place which was in Shiloh, where I set my name at the first: and see what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speak-

ing, but ye heard not ; and I called you, but ye answered not ;

14 Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me : for I will not hear thee.

32 ¶ Therefore, behold, the days come, saith the **LORD**, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter : for they shall bury in Tophet, till there be no place.

33 And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth ; and none shall fray *them* away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, and the voice of the bridegroom, and the voice

of the bride : for the land shall be desolate.

CHAP. VIII.

In all twenty-two verses.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the **LORD** of hosts.

4 ¶ Moreover thou shalt say unto them, Thus saith the **LORD** ; Shall they fall, and not arise ? shall he turn away, and not return ?

5 Why *then* is this people of Jerusalem slidden back by a perpetual backsliding ? they hold fast deceit, they refuse to return ?

6 I hearkened and heard, *but* they spake not aright : no man repented him of his wickedness, saying, What have I done ? every one turned to his own course, as the horse rusheth into the battle.

13 ¶ I will surely consume them, saith the **LORD** : *there shall be* no grapes on the vine, nor figs on the fig tree, and the leaf shall fade ; and *the things that I have given them* shall pass away from them.*

* Observe the *kind* of consuming here described. The vine and the fig-tree are the people of Israel ; and they are not to be *extirpated*, but “*there shall be no grapes on the vine, nor figs on the fig-tree ; and the leaf shall fade ; and the things that I have given them shall pass away from them ;*” they are to undergo a

CHAP. IX.

OH that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people !

4 Take ye heed every one of his neighbour, and trust ye not in any brother : for every brother will utterly supplant, and every neighbour will walk with slanders.

5 And they will deceive every one his neighbour, and will not

speak the truth : they have taught their tongue to speak lies, and weary themselves commit iniquity.

6 Thine habitation is in the midst of deceit ; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I melt them, and try them ; how shall I do for the daughter of my people ?

8 Their tongue is as an arrow shot out ; it speaketh

long privation of all their glory ; their land is to be desolate, & they “wanderers among the nations,” (Hosea ix. 17,) “without a king, without a prince, without a sacrifice ;” (Hosea iii. 4) without a city, without a temple, without a prophet, and without that, which alone could give any value to all the rest—favour of God, and the light of the knowledge of his word. Still they are to be as a tree whose substance is in it who casts its leaves. (Isa. vi. 10.) “The whole land shall be late, yet will I not make a full end.” (Jer. iv. 27.) “The eyes of the Lord GOD are upon the sinful kingdom, and I will destroy from off the face of the earth ; saving that I will not utterly destroy the house of Jacob, saith the Lord.” (Amos ix. 8.) Who wanted to counterfeit the word of Omniscience, would then making such prophecies as these, unless he thought he could also counterfeit the arm of Omnipotence, and say (with a view to enforce obedience) to the waves of destruction—to great revolutions on which the fulfilment of such prophecies must entirely depend, “Hitherto shalt thou come, and no farther.” However, the question which concerns us is, who would venture to make such prophecies, but, who has the power to fulfil them ? for such, most unquestionably, is the Author of the Bible.

ceit : one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9 ¶ Shall I not visit them for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

15 Therefore thus saith the LORD of hosts, the God of Israel ; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

16 I will scatter them also among the heathen, whom neither they nor their fathers have known : and I will send a sword after them, till I have consumed them.

25 ¶ Behold the days come, saith the LORD, that I will

punish all *them which are circumcised* with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness : for all *these* nations *are uncircumcised*, and all the house of Israel *are uncircumcised* in the heart.*

CHAP. XIV.

THE word of the LORD that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languish ; they are black unto the ground ; and the cry of Jerusalem is gone up.

* In this verse, the severity of contemptuous rebuke seems to bring nearly to its utmost pitch. Such sentences as these are invaluable for the proof they afford us of the complete conviction the Jews had of the divine inspiration of their prophets. When we consider the national pride of the Jews in regarding the peculiar people of God ; when we remember that they would, on one occasion, even hear St. Paul patiently till he spoke being sent to the Gentiles, "the uncircumcised," but that when they "lifted up their voices and said, Away with such a fellow from the earth : for it is not fit that he should live;" (Acts xxii. 22;) how perfectly clear is it, that nothing but the stupor or impossibility of corrupting their scriptures, (through the public conviction of their divine authority,) would have preserved to this day, a sentence in which JUDAH is classed indiscriminately with Egypt and Edom, and the children of Ammon and Moab.

On this see also Ezek. xvi. 1—3, 44, 45, which affords us this of in still greater degree.

3 And their nobles have sent their little ones to the waters : they came to the pits, and found no water ; they returned with their vessels empty ; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

11 Then said the LORD unto me, Pray not for this people for *their* good.

12 When they fast I will not hear their cry ; and when they offer burnt offering and an oblation, I will not accept them : but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord, GOD ! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine ; but I will give you assured peace in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name : I sent them not, neither have I commanded them, neither spake unto them : they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the

LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land ; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword ; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters : for I will pour their wickedness upon them.

19 Hast thou utterly rejected Judah ? hath thy soul loathed Zion ? why hast thou smitten us, and *there is* no healing for us ? we looked for peace, and *there is* no good ; and for the time of healing, and beheld trouble !

20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers : for we have sinned against thee.

21 Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory : remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that cause rain ? or can the heavens give showers ? art not thou O LORD our God ? therefore we will wait upon thee : for thou hast made all these things

* By "the heavens," is here meant that species of it against which Moses cautions them. (Deut. iv. 19.) "L

CHAP. XV.

In all twenty-one verses.

THEN said the **LORD** unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the **LORD**, Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

3 And I will appoint over them four kinds, saith the **LORD**: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or

who shall bemoan thee? or who shall go aside to ask how thou doest?

6 Thou hast forsaken me, saith the **LORD**, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

CHAP. XVIII.

In all twenty-three verses.

THE word which came to Jeremiah from the **LORD**, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and behold, he wrought a work on the wheels.

4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

5 Then the word of the **LORD** came to me, saying,

6 O house of Israel, cannot I do with you as this potter? saith the **LORD**. Behold, as the clay is in the potter's hands, so are ye in mine hand, O house of Israel.

ou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, oudest be driven to worship them and serve them, which the Lord thy God hath divided unto all nations under the whole heaven."

7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

CHAP. XXI.

In all fourteen verses.

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur, the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Enquire, I pray thee, of the LORD for us; for Nebuchadnezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of

Babylon, and against the Chaldeans, which besiege you without the walls; and I will assemble them into the midst of this city.

5 And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

CHAP. XXII.

THUS saith the LORD: Go down to the house of the king of Judah, and speak thereto this word,

And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants,

and thy people that enter in by these gates:

3 Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, Because they have forsaken the covenant of the LORD their

God, and worshipped other gods, and served them.

23 O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 As I live, saith the LORD, though Coniah the son of Je-hoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence:

25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchad-nezzar king of Babylon, and into the hand of the Chaldeans.

29 O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

CHAP. XXIII.

In all forty verses.

WOE be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed,

neither shall they be lacking, saith the **LORD**.

5 ¶ Behold, the days come, saith the **LORD**, that I will raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth.*

6 In his days Judah shall be

* Observe the opposition of this great promise to the awful sentence denouncing the fall of the "royal house of Judah" at the end of the preceding chapter. "O earth, earth, earth, hear the word of the Lord!"—even of that same Lord who had declared that the throne of David should be established for ever. "*Write ye this man childless:*"—"for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Israel." Hear this, O earth, for, to *human* appearance, the sin of man *seems* to have moved the Almighty himself from his own unchangeableness! only that the great promise now about to be given will abundantly vindicate it; for "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper"—"and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." How perfectly do we see "the invisible things of God, even his eternal power and Godhead," in this history, this prophecy, and our own experience! The principal features in the history of the Jews we know; these prophecies we know were written at the time, under the circumstances ascribed to them; and the Branch of David, the Lord our Righteousness, we now see is worshipped by every nation of the earth that is advanced in civilization and true knowledge. And how has this been effected? by a religion that sprung from an origin, and was established by evidence, entirely distinct from these prophecies. If that gospel which the original owners of these prophecies reject, has never been preached—if the apostles had never preached

saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

7 Therefore, behold, the days come, saith the **LORD**, that they shall no more say, **The LORD liveth, which brought up the children out of the land of Egypt;**

8 But, **The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.**

CHAP. XXX.

In all twenty-four verses.

THE word that came to Jeremiah from the **LORD**, saying,

2 Thus speaketh the **LORD** God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For lo, the days come, saith the **LORD**, that I will bring again the captivity of my people Israel and Judah, saith the **LORD**: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

8 For it shall come to pass in that day, saith the **LORD** of hosts, *that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:*

9 But they shall serve the **LORD** their God, and David their king, whom I will raise up unto them.*

resurrection of Jesus Christ whom they crucified, there had never yet been a people worshipping the son of David, king of Israel, as **The Lord our Righteousness**; these, (and numberless other passages of their scriptures, which are now perfectly plain) would have been words without a meaning. How plainly then does this show us one great design carried on by an invisible and almighty hand from the beginning of the world to this day, and how confidently may we rely upon its being continued by the same unchangeable conductor till it is brought to its glorious consummation: Christ's kingdom *on earth* was long promised, and waited for by many prophets and righteous men;" but we now *see* it established; Christ's kingdom in *heaven* is now promised, and we must indeed be "fools and slow of heart to believe" if we cannot now "hold fast our confidence and rejoicing of hope" that *that* also shall be established.

* As David speaks of Christ in his *own* person as Christ's re-

10 ¶ Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

CHAP. XXXI.

In all forty verses.

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest.

3 The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things.

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: &

presentative, as, for instance, when he says, "Thou wilt leave *my* soul in hell," (Ps. xvi.) so other prophets after him speak in the same manner, that is, call Christ by the name: David.

I am a father to Israel, and Ephraim is my firstborn.

10 ¶ Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden, and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance both young men and old together: for I will turn their mourning into joy, and will comfort them and make them rejoice for their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 Thus saith the LORD; A voice was heard in Ramah, lamentation and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears:

for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

18 ¶ I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.

19 Surely after that I was turned, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, and mountain of holiness.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to

afflict; so will I watch over them, to build and to plant, saith the LORD.

31 ¶ Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband to them, saith the LORD:

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: The LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel

also shall cease from being a nation before me for ever.

37 Thus saith the LORD: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

CHAP. XXXII.

In all forty-four verses.

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadnezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it:

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?

28 Therefore thus saith the LORD; Behold, I will give the city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah have only done evil before me from their youth : for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me *as* a provocation of mine anger and of my fury from the day that they built it even unto this day ; that I should remove it from before my face.

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned into me the back, and not the face : though I taught them, rising up early and teaching *hem*, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house, which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the alley of the son of Hinnom, to cause their sons and their

daughters to pass through *the fire* unto Molech ; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence :

37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath ; and I will bring them again unto this place, and I will cause them to dwell safely :

38 And they shall be my people, and I will be their God :

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them :

40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good ; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD ; Like as I have brought all this great evil upon this people, so will I bring upon them all the

good that I have promised them.

CHAP. XXXIII.

MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,

2 Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name;

3 Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;

5 They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sin-

ned, and whereby they have transgressed against me.

9 ¶ And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast.

11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good: for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts: Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down.

13 In the cities of the mountains, in the cities of the vales, and in the cities of the south, and in the land of Benjamin, and in the places about Jer-

salem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The LORD our righteousness.

17 ¶ For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne;

and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

CHAP. XLVI.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

E Z E K I E L.

CHAP. I.

In all twenty-eight verses.

NOW it came to pass in the thirtieth year, in the fourth month, in the fifth *day* of the month, as I was among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God.

2 In the fifth *day* of the month, which was the fifth year of king Jehoiachin's captivity,

3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

CHAP. II.

AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me : they and their fathers have

transgressed against me, even unto this very day.

4 For *they are* impudent children and stiffhearted. I do send thee unto them ; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear, (for *they are* a rebellious house,) yet shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions : be not afraid of their words, nor be dismayed at their looks, though *they be* a rebellious house.

7 And thou shalt speak my words unto them, whether they will bear, or whether they will forbear : for *they are* most rebellious.

8 But thou, son of man, hear what I say unto thee ; Be not thou rebellious like that rebellious house : open thy mouth, and eat that I give thee.

9 ¶ And when I looked, behold, an hand was sent unto me ; and, lo, a roll of a book was therein ;

10 And he spread it before

me: and it was written within and without: and there was written therein lamentations, and mourning, and woe.

CHAP. V.

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy skirts.

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;

8 Therefore thus saith the Lord GOD; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, as I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity.

12 ¶ A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken *it*.

16 When I shall send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:

17 So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken *it*.

CHAP. VI.

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the

Lord GOD to the mountains, and to the hills, to the rivers, and to the vallies; Behold, I, even I, will bring a sword upon you, and I will destroy your high places.

4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain *men* before your idols.

5 And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I am the LORD.

8 ¶ Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their heart which hath departed from me, and with their eyes, which go after their idols; and they shall lothe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord GOD; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I am the LORD, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the LORD.

CHAP. VII.

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.

3 Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD.

5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth.

CHAP. XVI.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jeru-s s 3

salem to know her abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem ; Thy birth and thy nativity is of the land of Canaan ; thy father *was* an Amorite, and thy mother an Hittite.*

44 ¶ Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As is the mother, so is her daughter.

45 Thou *art* thy mother's daughter, that lotheth her husband and her children ; and thou *art* the sister of thy sisters, which loathed their husbands and their children : your mother *was* an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, she and her daughters that dwell at thy left hand : and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.

47 Yet hast thou not walked

after their ways, nor done after their abominations : but, as if *that were* a very little thing, thou wast corrupted more than they in all thy ways.

48 As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me : therefore I took them away as I saw good.

51 Neither hath Samaria committed half of thy sins ; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

* That is, these are the parents that have produced thee such as thou *now art*. For, though God called Israel his “*son, even his first born*,” when he brought them out of Egypt, yet, when, on being settled in the land of Canaan, they adopted the abominations of the Hittites, Amorites, &c., they *then* became the children of these nations ; “*their birth and their nativity was then of the land of Canaan* ;” exactly as, in the opposite case, when the heathen nations are converted to the worship of the true God, they become “*children of Zion*.” And we shall find that this very chapter, which begins with calling Jerusalem the “*daughter*” of Canaan, will end with predicting (ver. 61) that heathen nations, under a new covenant, shall become “*daughters*” of Jerusalem.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they : they are more righteous than thou : yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them :

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

59 For thus saith the Lord God ; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

60 ¶ Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger : and I will give them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee ; and thou shalt know that I *am* the LORD :

63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.*

* To an uninspired Israelite in the time of Ezekiel, what words could seem more decidedly to declare that Jerusalem should *never* be restored to favour and happiness, than verses 53 and 55 of this chapter ? Yet the 60th and following verses plainly promise that she *shall* be restored even to *everlasting* favour. (See also chap. xxxvii. 26, 27.) If, then, the *present* state of the *world*, after the lapse of twenty-three centuries, is such as to reconcile this apparent contradiction by showing the possibility and even *probability* of both these seemingly opposite predictions being fulfilled, this is surely little less than actual *proof* that they were both “ given by inspiration of God.” Now “ Sodom and her daughters,” according to a way of speaking very common in the

Psalms and Prophets, (that of naming one Gentile nation or city to stand for the Gentiles *generally*,) may plainly be understood to signify the heathen *world*; and “Samaria and her daughters” are of course the kingdom of the ten tribes which had been already entirely destroyed, and those Israelites who, after the destruction of that kingdom, were dispersed among the heathen, and have never yet been restored, or the few who, remaining in their native land, were mingled with the heathen colonies who were planted there by their conquerors. The prediction, then, in verses 53, 55, is, that when the heathen world shall have “obtained mercy,” and become “the people of God,” (1 Pet. ii. 10,) *then* shall be fulfilled the words of Moses, “If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee,” &c. (see Deut. xxx. 4—6;) and *then* shall Jerusalem be restored to her “former estate”—be eminently the seat of God’s peculiar presence and favour; the throne of David shall be again established in Zion—the second David (the Holy Seed) shall reign, as the first did, “over *all* Israel,” “and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.” (Chap. xxxvii. 21 to the end.) Now this exactly agrees with the words of St. Paul, “that blindness in part is happened unto Israel *until the fulness of the Gentiles be come in, and so all Israel shall be saved;*” and since the conversion of the Gentiles is evidently now so far *advanced*, as to afford abundant reason to believe that it *will* arrive at its “*fulness*,” we may well expect likewise that when it *shall* be completed, then *all* Israel (both that which is by natural descent and that which is by spiritual adoption) shall be “one fold under one Shepherd”—partakers of one great salvation; and that then Jerusalem shall be restored to far greater glory than ever. The proof that this chapter could only have been written by divine inspiration, rests, not upon the *question* whether all this *will* take place or not, but upon the *fact*, that *it is now evidently probable*, since at the time when the prophecy was written, it was not in the *slightest degree* probable; and it has only become so (the seemingly opposite predictions

CHAP. XVII.

22 ¶ Thus saith the Lord God ; I will also take of the highest branch of the high cedar, and will set it ; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent :

23 In the mountain of the height of Israel will I plant it : and it shall bring forth boughs, and bear fruit, and be a goodly cedar : and under it shall dwell all fowl of every wing ; in the shadow of the branches thereof shall they dwell.*

have only become reconcileable) by an immense change having taken place in the world, through the operation of *a cause which did not exist till five hundred years after the time of Ezekiel, namely, the gospel of Christ.*

The Gentile nations being given to Zion for daughters (verse 61) by a new and better covenant than that of Moses, is now perfectly intelligible ; but what would *this* have meant if the Cross had never been preached ? Who but the crucified Jesus would ever have given them to her ? Why, then, will not the sons of Abraham according to the flesh, acknowledge Jesus to be their “Anointed,” their Zion’s “husband,” since they see that it is he that has fulfilled all “the voices of their prophets ?” “Herein is (indeed) a marvellous thing, that ye (Jews) know not from whence he is, and yet he hath opened our eyes.” But we know from St. Paul, that it is only the *fulness* of his work that will convince them ; when he shall have more *completely* received the heathen for his inheritance and the utmost parts of the earth for his possession ; *then* at length they will “remember their ways and be ashamed ;” *then* “they shall come with weeping, and with supplications will he lead them,” and will cause them to return to the land that he gave to their fathers, and will make them “a name and a praise among all the people of the earth.” Jer. xxx. 3 ; Zeph. iii. 20.

* This passage may be paraphrased in the words of Isaiah and of David.

“There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots”—“to it shall the Gentiles

24 And all the trees of the field shall know that I the **LORD** have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the **LORD** have spoken and have done it.

CHAP. XXII.

In all thirty-one verses.

17 And the word of the **LORD** came unto me, saying,

18 Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver.

19 Therefore thus saith the Lord **God**; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the **LORD** have poured out my fury upon you.

CHAP. XXXIV.

AND the word of the **LORD** came unto me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord **God** unto the shepherds; Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that* which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

5 And they were scattered, because *there is no shepherd*: and they became meat to all the beasts of the field, when they were scattered.

seek, and his rest shall be glorious"—“for yet have I set my king upon my holy hill of Sion,” even upon “the mountain of the Lord’s house,” which “shall be established in the top of the mountains and exalted above the hills, and all nations shall flow unto it.”

6 My sheep wandered through all the mountains, and upon every high hill: yea my flock was scattered upon all the face of the earth, and none did search or seek *after them*.

7 ¶ Therefore, ye shepherds, hear the word of the **LORD**;

8 As I live, saith the Lord **GOD**, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the **LORD**;

10 Thus saith the Lord **GOD**; Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord **GOD**; Behold, I, *even I*, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather

them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord **GOD**.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And *as for* you, O my flock, thus saith the Lord **GOD**; Behold, I judge between cattle and cattle, between the rams and the he goats.

18 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord **GOD** unto them;

Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad ;

22 Therefore will I save my flock, and they shall no more be a prey ; and I will judge between cattle and cattle.

23 And I will set up one shepherd over them, and he shall feed them, even my servant David ; he shall feed them, and he shall be their shepherd.*

24 And I the LORD will be their God, and my servant David a prince among them ; I the LORD have spoken it.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land : and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill a blessing ; and I will cause the shower to come down in his season ; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the

hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them ; but they shall dwell safely, and none shall make them afraid.

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

31 And ye my flock, the flock of my pasture, are men, and I am your God saith the Lord God.

CHAP. XXXVI.

16 ¶ Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings :

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it :

19 And I scattered them among the heathen, and they were dispersed through the

* This chapter should be compared with Jer. xxiii. verse 1 : 8, and xxx. 9.

countries : according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.

21 ¶ But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD : I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them ; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers ; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleanness : and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

32 Not for your sakes do I this, saith the Lord GOD, be it known unto you : be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD ; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden ; and the waste and desolate and

ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, *and* plant that that was desolate: I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the LORD God; I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

CHAP. XXXVII.

THE hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,*

2 And caused me to pass by them round about: and, behold, *there were* very many in

the open valley; and, lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the LORD God unto these bones; Behold, I will cause breath to enter into you, and ye shall live.

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

* The meaning of this vision is explained at verse 11. "These bones are the whole house of Israel; behold they say, Our bones are dried and our hope is lost." So that the dry bones mean the same thing as the *consumed vine*, Jer. viii. 13, and this vision is to show that though the *fruit* and *leaf* were to fail, yet that hereafter it was to "revive" and "grow"—"flesh" was to come upon the bones, and breath to enter into them again. Compare verse 5 of this chapter with Hosea xiv. 7. The meaning of the whole vision is expressed in Hos. iii. 4, 5.

9 Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army.

11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves.

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another

stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these?

19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 ¶ And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whether they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their

transgressions : but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them : so shall they be my people, and I will be their God.

24 And David my servant *shall be* king over them ;* and they all shall have one shepherd : they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt ; and they shall dwell therein, *even* they, and their children, and their children's children for ever : and my servant David *shall be* their prince for ever.

26 Moreover I will make a covenant of peace with them : it shall be an everlasting covenant with them : and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them : yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

CHAP. XXXIX.

23 ¶ And the heathen shall know that the house of Israel went into captivity for their

iniquity : because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies : so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD ; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name.

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' land, and am sanctified in them in the sight of many nations ;

28 Then shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen : but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them : for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

* See note on Jer. xxx. 9.

H O S E A.

CHAP. I.

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

6 I will no more have mercy upon the house of Israel ; but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

9 Then said God, Ye are not my people, and I will not be your God.

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered ; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land.*

CHAP. II.

2 Plead with your mother, plead : for she is not my wife, neither am I her husband.

* Observe how exactly this passage agrees with the prophecy of Ezekiel xvi., and with those words of St. Paul which illustrate that chapter ; “ Blindness in part is happened to Israel until the fulness of the Gentiles be come in ; and so all Israel shall be saved.” Immediately after the clear promise, in verse 10, (quoted by St. Paul, Rom. ix. 26,) of the Gentiles being received into the family of God, “ *Then* shall the children of Judah,” &c.—evidently the same prediction as that of Ezekiel xxxvii. 22—24.

11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope : and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that thou shalt call me Ishi,* and shalt call me no more Baali.*

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

19 And I will betroth thee unto me for ever ; yea, I will betroth thee unto me in righ-

teousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness : and thou shalt know the LORD.

23 And I will sow her unto me in the earth ; and I will have mercy upon her that had not obtained mercy ; and I will say to *them which were* not my people, Thou *art* my people ; and they shall say, *Thou art* my God. †

CHAP. III.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim :

5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king ; † and shall fear the LORD and his goodness in the latter days.

CHAP. IV.

In all nineteen verses.
HEAR the word of the LORD.
ye children of Israel : for

* That is my husband. *Marginal reading.*

+ “ Ye (Christians) are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light ; which in time past, *were not a people but are now the people of God ; which had not obtained mercy but now have obtained mercy.*” (1 Pet. ii. 9—10.)

‡ See Jer. xxx. 9.

the **LORD** hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.

6 ¶ My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: *therefore* will I change their glory into shame.

CHAP. V.

14 For I *will be* unto Ephraim as a lion, and as a

young lion to the house of Judah: I, *even I*, will tear and go away; I will take away, and none shall rescue *him*.

15 ¶ I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

CHAP. VI.

In all eleven verses.

COME, and let us return unto the **LORD**: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us; in the third day he will raise us up, and we shall live in his sight.*

* Whatever *else* this verse may relate to, we can hardly doubt that this is one of the passages alluded to by St. Paul, when he said, that Christ “rose again the third day *according to the scriptures*;” and by our Saviour himself when he said, “*Thus it is written, and thus it behoved Christ to suffer, and to rise again the third day.*”

How accurately do the words express the blessed truth so much dwelt upon by St. Paul, both for comfort and exhortation —“God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath *quickened us together with Christ*, and hath *raised us up together*.” (Eph. ii. 4—6.) Compare the words of the prophet, “after two days he will *revive* us; in the *third* (the day of Christ’s resurrection) *he will raise us up*, and we shall *live* in his sight;” we shall be justified from condemnation, and quickened from the death of sin—made, in short, “*alive unto God*;” for this, St. Paul tells us, God “wrought in Christ,” (for all who should believe the blessed tidings,) “*when he raised him from the dead.*”

It should be remembered, that it is not on its *own* evidence alone, that we could thus apply such a passage as this, but we have abundance of satisfactory proof, that “the Spirit of Christ,” in these prophets, “testified beforehand the sufferings of Christ and the glory that should follow;” *and this being established*, we have strong reason to believe, that so obvious an application, in accordance with that great principal design of prophecy, is also according to *truth*.

There is, however, another * application, which would seem to be the primary one, but with which the preceding has a strong typical connexion. We have seen a passage in Ezekiel, (chap. xxxvii. 11—13,) in which the *present* state of the Jews is compared to that of a host of “dried bones” now lying buried, but at some future day to be clothed upon with flesh and raised to life. Now this their present state may, in a general view, be considered as the *second* age (or distinct period) of their existence as a nation from the time of these prophets: the *first* was the period previous to the final destruction of Jerusalem by the Romans;† and the restoration promised by all the prophets, (the *resurrection* of the “dry bones,”) will be the *third*. Accordingly, Hosea says, “after two days (two distinct ages or

* That *many* of the prophecies have more than one true application, is well known to all who have studied them; but there is one example of this, of a nature so similar to the present case, that it may be proper to mention it particularly. In the 31st chapter of Jeremiah, verses 15—17, we find a prophecy, which in its primary signification, evidently points to the punishment and final restoration of the people of Israel. Yet in Matt. ii. 17 and 18, we find this passage applied to the slaughter of the infants by Herod. Both the applications are plain; both *certainly* true, yet perfectly distinct.

† What may be called the *life* of the nation, (in reference to Ezekiel’s type) was kept up during the whole of the *Babylonish captivity*, not only by the clear prophecies of Jeremiah, (xxv. 11, 12, and xxix. 10,) limiting that captivity to the comparatively short period of *seventy years*, but much more by their still having so great and highly favoured a prophet as Daniel, and by the glorious spirit of martyrdom, crowned with immediate deliverance, (Daniel iii. and vi.) which renders the period of the captivity, in a most important point of view, one of the *brightest* in their whole history.

periods) will he revive us : in the third he will raise us up, and we shall live in his sight.”*

There seems, then, to be a plain typical relation between the time chosen for the continuance of Christ’s body in the state of death, and the periods which were to precede the revival of the Jewish glory ; the first of the three days, was that on which he suffered, toward the close of which, he was laid in the grave ; he continued in the grave during the whole of the second, and rose again the third ; and when Christ suffered, the first of the above-mentioned periods was fast drawing to its close ; forty years after the death of Christ, Jerusalem was utterly destroyed, and “ the whole land ” made “ desolate ;” *there* was the end of their first day : from that time to this, “ the dry bones ” have been in “ their graves.” With respect to every thing that constitutes the happiness and glory of a nation, but more especially with respect to all that constitutes the proper glory of *that* nation, God “ hath smitten their life down to the ground ; he hath laid them in the darkness, as the men that have been long dead.” Yet, they still *are* a nation ; their “ *substance*, ” their capability of reviving, is still in them, and there is at this day a greater *indication*, in the sight of *other* nations, of future glory awaiting them, than ever they enjoyed during their *first* day ; for during their first day, (with the exception of the last forty years of it,) they never had (as they now have) multitudes in the principal Gentile nations, honouring the name of Israel as that of the chosen people of the only true God, and earnestly hoping to see them restored to their glory—to see “ the natural branches grafted in again to their own olive tree ;” there is evidently, therefore, not only the possibility, but a strong *probability* of a *third* day—a *resurrection* day awaiting them, when “ he that

* It may be proper to mention, that this interpretation of the “ two days,” is that of the learned Bishop Horsley, as may be seen by a reference to the passage in the Family Bible of D’Oyly and Mant, but it is also proper to add, that this view of it was taken by the present writer before he had ever seen or heard any comment upon it whatever.

It is obvious that the same view of a passage, occurring independently to different readers, *whatever* their erudition may be, affords a presumption of its truth.

3 Then shall we know, if we follow on to know the LORD : his going forth is prepared as the morning ; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee ? O Judah, what shall I do unto thee ? for

your goodness is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets ; I have slain them by the words of my mouth : and thy judgments are as the light *that* goeth forth.

6 For I desired mercy, and

scattered Israel will gather them." To the believer of Scripture, this is a *certainty*, and an object of peculiar interest, not only on account of "the *natural* branches," but because "all families of the earth" shall, in some manner, be partakers in this glorious revival ; "for if the casting away of them be the reconciling of the world—if mercy could shine out on the heathen world, even at a time of such provocation and wrath—*what shall the receiving of them be, but life from the dead?*"

(Rom. xi. 15.)

This subject has been dwelt upon the more at large on account of a very remarkable passage in the book of Isaiah, which has not been introduced in its own place, because it there stands, in a manner, *alone*, and therefore obscure ; but, taken in connexion with these prophecies of Ezekiel and Hosea, which we have now been considering, forms one of the most valuable and convincing examples of what is so aptly termed "the goodly *fellowship* of the prophets," that perfect *agreement* so evidently *undesigned* by the writers *themselves*, but arising simply from the same Spirit, speaking in them of the same things. The passage is the 19th verse of the 26th chapter ; "Thy dead men shall live together with my dead body shall they arise ; awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs (that is, thou hast a living principle in thee, that shall cause thee to revive as an herb,) and the earth shall cast out the dead." So Ezekiel, "I will cause you to come up out of your graves."

With the third verse of this chapter of Hosea, compare : Sam. xxiii. 4, and Psalm lxxii. 6.

not sacrifice ; and the knowledge of God more than burnt offerings.

CHAP. IX.

REJOICE not, O Israel, for joy, as *other* people : for thou hast gone from thy God.

3 They shall not dwell in the LORD's land ; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.

17 My God will cast them away, because they did not hearken unto him : and they shall be wanderers among the nations.

CHAP. XI.

WHEN Israel was a child, then I loved him, and called my son out of Egypt.

2 As they called them, so they went from them : they sacrificed unto Baalim, and burned incense to graven images.*

3 I taught Ephraim also to go, taking them by their arms ; but they knew not that I healed them.

7 And my people are bent

to backsliding from me : though they called them to the most High, none at all would exalt him.

8 How shall I give thee up, Ephraim ? how shall I deliver thee; Israel ? how shall I make thee as Admah ? how shall I set thee as Zeboim ? mine heart is turned within me, my repents are kindled together.†

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim : for I am God, and not man ; the Holy One in the midst of thee : and I will not enter into the city.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit ; but Judah yet ruleth with God, and is faithful with the saints.

CHAP. XIII.

In all fifteen verses.

9 ¶ O Israel, thou hast destroyed thyself ; but in me is thine help.

10 I will be thy king : where is *any other* that may save thee

* There is every appearance that this second verse is the conclusion of the sentence beginning in the seventh, and has been misplaced by some transcriber ; for the sense seems to require both that the third verse be read immediately after the first, and the second after the seventh ; as the prophets called the people to the Most High, " so they went from them ;" the more they called, the less were they regarded. As chap. iv. 7.

† Admah and Zeboim, were two cities destroyed by fire from heaven, together with Sodom and Gomorrah.

in all thy cities ? and thy judges of whom thou saidst, Give me a king and princes ?

11 I gave thee a king in mine anger,* and took him away in my wrath.

14 I will ransom them from the power of the grave ; I will redeem them from death : O death, I will be thy plagues ; O grave, I will be thy destruction : repentance shall be hid from mine eyes.

CHAP. XIV.

In all nine verses.

O ISRAEL, return unto the LORD thy God ; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD : say unto

him, Take away all iniquity, and receive us graciously : so will we render the calves of our lips.

4 ¶ I will heal their backsliding, I will love them freely : for mine anger is turned away from him.

5 I will be as the dew unto Israel : he shall grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return ; they shall revive as the corn, and grow as the vine : the scent thereof shall be as the wine of Lebanon.

J O E L.

CHAP. I.

In all twenty verses.

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in

your days, or even in the day of your fathers ?

3 Tell ye your children of, and let your children tell their children, and their children at other generation.

4 That which the palmer-worm hath left hath the locust eaten ; and that which

* It was in just judgment upon the Israelites, that God granted them their foolish and wicked request, to have an earthly king over them, when the Lord their God was the king.

locust hath left hath the canker-worm eaten ; and that which the cankerworm hath left hath the caterpillar eaten.*

5 Awake, ye drunkards, and weep ; and howl all ye drinkers of wine, because of the new wine ; for it is cut off from your mouth.

6 For a nation is to come upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and barked my fig tree : he hath made it clean bare, and cast it away ; the branches thereof are made white.

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat offering and the drink offering is cut off from the house of the **LORD** ; the priests, the **LORD**'s ministers, mourn.

10 The field is wasted, the and mourneth ; for the corn is wasted : the new wine is dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen ; howl, O ye vine-lressers, for the wheat and for he barley ; because the harvest of the field is perished.

12 The vine is dried up, and he fig tree languisheth ; the

pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered : because joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests : howl, ye ministers of the altar : come, lie all night in sackcloth, ye ministers of my God : for the meat offering and the drink offering is withholden from the house of your God.

14 ¶ Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the **LORD** your God, and cry unto the **LORD**,

15 Alas for the day ! for the day of the **LORD** is at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before your eyes, yea, joy and gladness from the house of our God ?

CHAP. II.

12 ¶ Therefore also now, saith the **LORD**, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.

13 And rend your heart, and not your garments, and

* As the people of Israel are represented by the vine and the fig tree, (see verse 7,) so their enemies, who were to execute God's judgments upon them, are represented by the insects that lay waste" the vine and "bark" the fig tree.

turn unto the **LORD** your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 For who knoweth if he will return and repent, and leave a blessing behind him ; even a meat offering and a drink offering unto the **LORD** your God ?

15 ¶ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly :

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breast : let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the **LORD**, weep between the porch and the altar, and let them say, Spare thy people, O **LORD**, and give not thine heritage to reproach, that the heathen should rule over them : wherefore should they say among the people, Where is their God ?

18 ¶ Then will the **LORD** be jealous for his land, and pity his people.

19 Yea, the **LORD** will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith : and I will no more make you a reproach among the heathen :

21 ¶ Fear not, O land ; be glad and rejoice : for the **LORD** will do great things.

22 Be not afraid, ye beasts of the field : for the pastures of

the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the **LORD** your God : for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the **LORD** your God, that hath dealt wondrously with you : and my people shall never be ashamed.

27 And ye shall know that I am in the midst of Israel and that I am the **LORD** your God, and none else : and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, that I will pour out my spirit upon all flesh : and your sons and your daughters shall prophesy, your young men shall dream dreams, your young men shall see visions :

29 And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

30 And I will shew wonders in the heavens and in the earth,

blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

CHAP. III.

16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the LORD your God dwell-

ing in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.*

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion.

* That is, shall water the dry wilderness, the heathen world; according to Isaiah xli. 18, and xlivi. 19, 20, and Psalm xxxvi. 8, 9. The last nine chapters of Ezekiel are a minute description of a vision of the temple, city, &c.; and in the forty-seventh chapter, a *river* is described as issuing first in a small stream (or "fountain") from under the threshold of the door of the holy house, becoming deeper as it flowed on, till it became a river, "which being brought forth into *the sea*," carried *life* and *healing* whithersoever it went; and Isaiah (chap. lx. 5) calls the distant Gentile nations "*the abundance of the sea;*" which is explained, chap. xlivi. 10, "Sing unto the Lord a new song, and his praise from the end of the earth *ye that go down to the sea*, and all that is therein, *the isles* and *the inhabitants thereof*," that is, All ye nations beyond the sea.

A M O S.

CHAP. I.

In all fifteen verses.

THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem ; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

CHAP. II.

In all sixteen verses.

4 ¶ Thus saith the LORD ; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof ; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked :

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

CHAP. III.

In all fifteen verses.

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth : therefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed ?

11 Therefore thus saith the Lord GOD ; An adversary there shall be even round about the land ; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

CHAP. IV.

9 I have smitten you with blastings and mildew : when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them : yet have ye not returned unto me, saith the LORD.

11 I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were a

a firebrand plucked out of the burning: yet have ye not returned unto me, saith the **LORD**.

12 Therefore thus will I do unto thee, O Israel: *and because* I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The **LORD**, The God of hosts, *is* his name.

CHAP. V.

16 Therefore, the **LORD**, the God of hosts, the **LORD**, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for I will pass through thee, saith the **LORD**.

18 Woe unto you that desire the day of the **LORD**! to what end *is* it for you? the day of the **LORD** *is* darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the **LORD** *be* darkness, and not light? even very dark, and no brightness in it?

21 ¶ I hate, I despise your feast days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt offerings and your meat offerings, I will not accept *them*: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness for forty years, O house of Israel?

26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the **LORD**, whose name *is* The God of Hosts.

CHAP. VIII.

In all fourteen verses.

THUS hath the Lord **God** shewed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the **LORD** unto me, The end is come upon my people of Israel; I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that

day, saith the Lord God : *there shall be* many dead bodies in every place ; they shall cast them forth with silence.

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail.

5 Saying, When will the new moon be gone, that we may sell corn ? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit ?

9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.

11 ¶ Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord :

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

CHAP. IX.

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them : and I will set mine eyes upon them for evil, and not for good.

8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it

from off the face of the earth ; saving that I will not utterly destroy the house of Jacob, saith the Lord.

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof ; and I will raise up his ruins, and I will build it as in the days of old :

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

13 Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed ; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them : and they shall plant vineyards, and drink of the wine thereof ; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

M I C A H.

CHAP. I.

In all sixteen verses.

THE word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.

3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and

what are the high places of Judah? are they not Jerusalem?

9 For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem.

CHAP. III.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

CHAP. IV.

BUT in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For all people will walk every one in the name of his God, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

8 ¶ And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel; for he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people; and I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.

CHAP. V.

In all fifteen verses.

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is to be*

ruler in Israel; whose goings forth *have been* from of old, from everlasting.

4 ¶ And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide; for now shall he be great unto the ends of the earth.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

CHAP. VI.

In all sixteen verses.

6 ¶ Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

9 The LORD's voice crieth unto the city, and *the man* of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is abominable*?

11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

CHAP. VII.

4 The best of them is a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her

mother-in-law ; a man's enemies *are* the men of his own house.

7 Therefore I will look unto the LORD ; I will wait for the God of my salvation : my God will bear me.

8 ¶ Rejoice not against me, O mine enemy : when I fall I shall arise ; when I sit in darkness, the LORD *shall be* a light unto me.

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me : he will bring me forth to the light, *and* I shall behold his righteousness.

16 ¶ The nations shall see and be confounded at all their might ; they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth : they shall be afraid of the LORD our God, and shall fear because of thee.

18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage ? he retaineth not his anger for ever, because he delighteth in mercy.

19 He will turn again, he will have compassion upon us ; he will subdue our iniquities ; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

H A B A K K U K.

CHAP. I.

In all seventeen verses.

THE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear ! even cry unto thee of violence, and thou wilt not save !

3 Why dost thou shew me iniquity, and cause *me* to be-

hold grievance ? for spoiling and violence *are* before me : and there are *that* raise up strife and contention.

4 Therefore the law is slackened, and judgment doth never go forth : for the wicked doth compass about the righteous ; therefore wrong judgment proceedeth.

5 ¶ Behold ye among the

heathen, and regard and wonder marvellously: for I will work a work in your days, *which ye will not believe, though it be told you.*

6 For, lo, I raise up the Chaldeans, *that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not their's.*

7 They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that hasteth to eat.*

12 ¶ Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

13 Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and holdest thy tongue when the wicked devoureth the man that is more righteous than he?*

CHAP. II.

I WILL stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I

shall answer when I am reproved.

2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

18 ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there* is no breath at all in the midst of it.

20 But the LORD *is* in his holy temple: let all the earth keep silence before him.

CHAP. III.

A PRAYER of Habakkuk the prophet.

2 O LORD, I have heard thy speech, *and* was afraid: O LORD, revive thy work in the midst of the years, in the

midst of the years make known ;
in wrath remember mercy.

3 God came from Teman,
and the Holy One from Mount
Paran. Selah. His glory cov-
ered the heavens, and the
earth was full of his praise.

4 And his brightness was as
the light.

12 Thou didst march through
the land in indignation, thou
didst thresh the heathen in
anger.

13 Thou wentest forth for
the salvation of thy people,
even for salvation with thine
anointed ; thou woundest the
head out of the house of the

wicked, by discovering the
foundation unto the neck.

17 ¶ Although the fig tree
shall not blossom, neither shall
fruit be in the vines : the la-
bour of the olive shall fail, and
the fields shall yield no meat ;
the flock shall be cut off from
the fold, and *there* shall be
no herd in the stalls.*

18 Yet I will rejoice in the
LORD, I will joy in the God
of my salvation.

19 The LORD God is my
strength, and he will make my
feet like hinds' feet, and he will
make me to walk upon mine
high places.

* Important as this passage would be if it were *only* for the cheering lesson of trust in God, so beautifully expressed, it is not on this account that the design of these selections would require its introduction here, but on account of that which seems *veiled* under these usual figures of the fig tree, the vine, and the olive ; (for the *last*, see Jer. xi. 16 ; and Rom. xi. 24.) Although “there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade”—though the branches of the olive tree shall disappoint—though the Lord’s vineyard shall yield no fruit, though his flock shall be cut off from the fold ; yet, may Zion say, I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength and he shall “establish me in the top of the mountains, and exalt me above the hills.” (Isa. ii. 1.) When we consider the prophets Hosea, Joel, Amos, Micah, and Zephaniah, we conclude with a promise of glory to Zion at last, we can have no doubt that *this* is to be so understood.

See Micah vii. 7, 8, where Zion *evidently* speaks, and to the same effect.

Z E P H A N I A H.

CHAP. I.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 I will utterly consume all things from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem.

14 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured

out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

CHAP. II.

In all fifteen verses.

GATHER yourselves together, yea, gather together, O nation not desired;

2 Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be, ye shall be hid in the day of the LORD's anger.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and mag-

nified themselves against their border.

11 The LORD will be terrible unto them : for he will famish all the gods of the earth ; and men shall worship him, every one from his place, even all the isles of the heathen.

CHAP. III.

WOE to her that is filthy and polluted, to the oppressing city !

2 She obeyed not the voice ; she received not correction ; she trusted not in the LORD ; she drew not near to her God.

3 Her princes within her are roaring lions ; her judges are evening wolves ; they gnaw not the bones till the morrow.

4 Her prophets are light and treacherous persons : her priests have polluted the sanctuary, they have done violence to the law.

5 The just LORD is in the midst thereof ; he will not do iniquity : every morning doth he bring his judgment to light, he faileth not ; but the unjust knoweth no shame.

6 I have cut off the nations : their towers are desolate ; I made their streets waste, that none passeth by : their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction ; so their dwelling should not be cut off, howsoever I punished them ; but they

rose early, and corrupted all their doings.

8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey : for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger : for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

10 From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me : for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lies ; neither shall a deceitful tongue be found in their mouth : for they shall see and lie down, and none shall make them afraid.

14 ¶ Sing, O daughter of Zion ; shout, O Israel ; be glad and rejoice with all the

heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy : the king of Israel, *even the LORD*, is in the midst of thee ; thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not : *and to Zion*, Let not thine hands be slack.

17 The LORD thy God in the midst of thee is mighty : he will save, he will rejoice over thee with joy ; he will rest in his love, he will joy over thee with singing.

18 I will gather *them that*

are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

19 Behold, at that time I will undo all that afflict thee : and I will save her that halteth, and gather her that was driven out ; and I will get them praise and fame in every land, where they have been put to shame.

20 At that time will I bring you *again*, even in the time that I gather you : for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

D A N I E L.

As that which is related in the first two chapters of the book of Daniel took place several years before *that* captivity which brought *Ezekiel* to Babylon, and therefore several *more* years before the commencement of *Ezekiel's* prophecy, it may be necessary to explain why the selections from Daniel have been reserved to this place, while those from *Ezekiel* were classed among the preceding prophets.

First, the events of the book of Daniel, *excepting* those of the first two chapters, were all later than the destruction of *Jersualem* ; Daniel prophesied during the *whole* of the captivity, and therefore his book forms the connecting link, in respect of time, between the preceding prophets and the book of *Ezra*.

But, secondly, the principal reason why the selections from Ezekiel have been introduced, as they now stand in the Bible, among the preceding prophets, although the greater part of the time during which he prophesied was *after* the destruction of Jerusalem,* is because they are of the same general character with those of Jeremiah and the rest ; the subjects of them are precisely those which were enumerated at the head of the first chapter of Jeremiah, whereas the greater part of the selections from Daniel are merely historical, and the prophecies of a kind peculiar to themselves. The history begins with the third year of the reign of Jehoiakim, and here it may be proper to recall this period to the reader's recollection by briefly retracing the history from the reign of Josiah, which ended only three months before that of Jehoiakim began.

Immediately after the account of the happy reign of Josiah, and before the history proceeds to his death, we find a sort of preface, or introductory sentence, giving notice, as it were, that there ends the glory of the then subsisting kingdom of Judah ; “ Notwithstanding, the Lord turned not from the fierceness of his great wrath wherewith' his anger was kindled against Judah, because of all the provocations which Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I have said, My name shall be there.” 2 Kings xxiii. 26, 27.

Accordingly, three months after the death of Josiah, the throne of Judah was subjected to the will of a heathen conqueror, and, after twenty-two years of degradation, was finally destroyed. Josiah was slain in a needless expedition against Pharaoh Necho, king of Egypt, who was at war with the king

* And therefore his book can *hardly* be reckoned among “ the prophetic records of the period between the separation of the ten tribes and the destruction of Jerusalem.” See page 387, first paragraph.

+ It is only the *selections* that are here spoken of, not the whole book of Ezekiel.

of Babylon ; his younger son, Jehoahaz (called also Shallum, Jer. xxii.) was chosen by the people to succeed him, but “ did that which was evil in the sight of the Lord,” and in three months was put down by Pharaoh Necho, who placed his brother Eliakim on the throne, changing his name to Jehoiakim, put the land to a tribute, (or tax,) and carried Jehoahaz captive to Egypt, whence he never returned.

In the third year of Jehoiakim (who reigned eleven years) the yoke of the king of Egypt was changed for that of the king of Babylon,* who having conquered Pharaoh Necho, besieged and took Jerusalem ; and here begins the book of Daniel ; the first chapter of which relates that Nebuchadnezzar, king of Babylon, having, in the third year of the reign of Jehoiakim, besieged and taken Jerusalem, gave orders that certain young men of the royal family and nobility of Judah, chosen out for their personal appearance, and mental ability and acquirements, should be brought to Babylon, and taught “ the learning and tongue of the Chaldeans. And the king appointed them a daily provision of the king’s meat and of the wine which he drank : so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah.” To Daniel was given the name of Belteshazzar ; and to Hananiah, of Shadrach ; and to Mishael, of Meshach ; and to Azariah, of Abed-nego. “ But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank :” and he requested that he and his three companions might be allowed a trial of ten days on pulse and water ; the request was granted, “ and at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat. Thus Melzar” (the superintendent who was set over them) “ took away the portion of their meat, and of the wine that they should drink ; and gave them pulse.” And thus they avoided one part of the disgrace denounced by the prophet

* Six hundred and six years before the birth of Christ.

Hosea near two hundred years before, "They shall not dwell in the Lord's land : but Ephraim shall return to Egypt, and *they shall eat unclean things in Assyria.*"*

"As for these four children, God gave them knowledge and skill in all learning and wisdom : and Daniel had understanding in all visions and dreams."—"And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm," Dan. i. 4—8, 15—17, 20.

CHAP. II.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye

will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again, and said, Let the king tell his servants the dream, and we will shew the interpretation of it,

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed:

* And it is very remarkable that on the destruction of Jerusalem when so many thousands were carried captive to Babylon, the capital of Assyria, great numbers also fled into Egypt, though against the command of God by the prophet Jeremiah, who warned them that if they ~~go~~ into Egypt they would perish there.

therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 ¶ The Chaldeans answered before the king and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 ¶ Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of

Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king:

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath been given unto thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom

shall be strong as iron : forasmuch as iron breaketh in pieces and subdueth all *things* : and as iron that breaketh all these, shall it break in pieces and bruise.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these

kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the great God hath made known to the king what shall come to pass hereafter : and the dream is certain, and the interpretation thereof sure.*

* The slightest knowledge of the most notorious and eminent events of ancient history, will enable the sincere inquirer to perceive, that here is such a clear enumeration of the five powers that have successively formed the chief features of the world from the time of Daniel to the present day, as it is plainly impossible could at that time have been drawn up by any human mind, without miraculous revelation from above.

It was very near the end of Daniel's life, when the *first* of these four great revolutions took place ; namely, when the Persian empire (the second of the five powers enumerated) was established by Cyrus on the ruin of the Assyrian, represented by the "head of gold." About two hundred years after this, Alexander the Great (that is, who *became* great by this his appointed work) conquered the Persians, and made the *Macedonian* (or Grecian) empire the great feature of the world. Here was the *third* kingdom of *brass*.

Again, it was about two hundred years after this conquest of Persia, that the Roman power (so aptly represented by "iron that breaketh in pieces and subdueth all things,") had broken in pieces and subdued every rival ; and continuing still to extend its dominion while there was any thing left to conquer, became at length a universal monarchy under the Emperor Augustus Cæsar, about twenty-seven years before the birth of Christ.

Lastly, that the kingdom (or church) of Christ, is the king-

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God is a God of gods, and a Lord of kings, and

a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

dom which “the God of heaven” was to “set up in the days of these kings,” is *already* too plain to need one word of argument, and is every day becoming plainer, because it is every day becoming more evident, that this kingdom is one “which shall never be destroyed,” but “shall break in pieces and consume” every idolatrous power, and “shall stand for ever.”

This kingdom of the God of heaven was set up “*in the days of these kings;*” that is, suddenly began to be established while the last of these heathen empires was in its full vigour; (see page 171;) and, accordingly, though each of the successive heathen empires was to rise on the *fall* of the preceding, yet the image was seen to remain *whole* till the stone out of the mountain broke it to pieces, because the image altogether represents *heathenism*, or *idolatry*, which, notwithstanding the changes of names and circumstances, remained in its nature and effect the same, till “the God of heaven” began to fulfil the word which he had spoken by all his prophets, (in various terms; but all manifesting the same spirit,) of laying in Zion his holy *mountain*, “a tried *stone*,” of setting a king upon his holy hill of Sion, who should “*break*” the kingdoms of darkness “with a rod of iron,” and “*dash them in pieces*” “like a potter’s vessel.” (See also Micah iv. 13.)*

* It may be proper to observe, that this is only a *general view* of the principal parts of the prophecy. In the three verses which are omitted in the text, in order that this general view might be more readily perceived, farther particulars are mentioned concerning the *fourth kingdom*, which learned expositors apply to later times, and even to the *present circumstances* of Rome.

49 Then Daniel requested of the affairs of the province of the king, and he set Shadrach, Babylon: but Daniel sat in Meshach, and Abed-nego, over the gate of the king.*

* Between chapters ii. and iii. there is an interval of twenty-three years, during the first sixteen of which, those events took place which are related 2 Kings xxiv. and xxv.

Jehoiakim had now (at the time of Nebuchadnezzar's dream, chap. ii.) reigned about six years, the last three of which, he had been in subjection to the king of Babylon; but "then he turned and rebelled," and forces were sent against him, consisting of Chaldeans, Syrians, Moabites, and Amorites; and though the event is not very clearly related, it is evident that he was subdued, (since it is said, that "the **LORD** sent them against Judah to destroy it,") and that he died in great ignominy, since he was not honoured even by a burial. (Jer. xxii. 18, 19.)

Jehoiachin his son, (called also Jeconiah, 1 Chron. iii. 16; and Coniah, Jer. xxii. 24,) reigned in his stead, being eighteen years old when he began to reign, but "did that which was evil in the sight of the Lord," and after reigning three months, was carried captive to Babylon; and this was the time when *Ezekiel's* captivity began (about six-hundred years before Christ) five years after which begins *Ezekiel's* first prophecy. (Ezek. i. 2.) Then Nebuchadnezzar placed on the throne Mattaniah, the uncle of Jehoiachin, (and brother of Jehoiakim, so that three sons of Josiah were kings of Judah,) changing his name to Zedekiah.

"Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

"And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Je-

rusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedeziah, and bound him with fetters of brass, and carried him to Babylon." (And thus were fulfilled the words of Ezekiel, "I will bring him to Babylon to the land of the Chaldean; yet shall he not see it, though he shall die there." Ezek. xii. 13) "And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem. And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fled away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. But the captain of the guard left of the poor of the land to be vinedressers and husbandmen. And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: and out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the lan*l*

CHAP. III.

NEBUCHADNEZZAR

the king made an image of harp, sackbut, psaltery, dul-gold, whose height *was* three-score cubits, *and* the breadth six cubits : he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up ; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O

people, nations, and languages,

5 That at what time ye hear

the sound of the cornet, flute, cimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up :

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnaces.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that

that were found in the city : and Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah : and the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.* (2 Kings xxiv. 18—20; xxv. 1—12, 18—21.)

* Five hundred and eighty-eight years before the birth of Christ. But their captivity had begun when Daniel and others of the nobility were carried to Babylon six hundred and six years before Christ.

shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image.

11 And whoso falleth not down and worshippeth, *that he should be cast into the midst of a burning fiery furnace.*

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach and Abednego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?*

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar,

we are not careful to answer thee in this matter.

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego; *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats, their hose, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God.

26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abednego, came forth in the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore I make a de-

cree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

CHAP. IV.

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chal-

deans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, *saying,*

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beast of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, and shake off his leaves, and scatter his fruit; let the beasts get away

from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth;

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter is by the decree of the watchers, and demanded by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

19 ¶ Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies;

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth ;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all ; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation :

22 It is thou, O king, that art grown and become strong : for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it ; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field ; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him ;

24 This is the interpretation, O king, and this is the decree of the Most High, which is to come upon my lord the king :

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in

the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots ; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor ; if it may be a lengthening of thy tranquillity.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty ?

31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken ; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field : they shall make thee to eat grass as oxen and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchad-

nezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me: and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the king of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.

CHAP. V.

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this

writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was the king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10 ¶ Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers:

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel

be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known to me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and

majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives and thy concubines, have drunk wine in them; and thou

hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose *are* all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, *being* about threescore and two years old.*

* Babylon was taken by "Cyrus, the Persian," mentioned at the end of the next chapter, who, after the death of Darius, the Mede, his uncle and his partner in the war, was sole king of Babylon, Media, and Persia, all together called the Persian empire.

There are some particulars concerning this great event, re-

corded by ancient heathen writers, which it will be interesting to compare with a few striking prophecies of Isaiah and Jeremiah.

The city of Babylon, incomparably the greatest and most magnificent city in the world, was defended on all sides by a double fortification, which seemed securely to defy any attempts which the power of man could make upon it. The outward wall formed a square of which each side (at a very low estimate from the different accounts) was from eight to ten miles long, from a hundred to two hundred feet in height,* and fifty broad. Its internal wealth and resources were in proportion to the opulence which such works as these display; and provisions were laid up sufficient for a siege of twenty years. Accordingly, though Cyrus had rapidly conquered all opposition on his way, and driven the Babylonians into their city, he spent two years outside their walls, without being apparently any nearer to the accomplishment of his purpose than when he first arrived there. But the plan by which he was to succeed had been recorded in the "sure word of prophecy," among the counsels of Him whose "pleasure" Cyrus was to perform; and who had called him by name, above a hundred years before he was born.

"Thus saith the Lord"—"that confirmeth the word of his servant, that performeth the counsel of his messengers"—"that saith to the deep, Be dry, and I will dry up thy rivers; that saith of Cyrus, He is my shepherd, and shall perform all my pleasure." Isaiah xliv. 26—28.

The deep river Euphrates (called "the flood," Josh. xxiv. 3) ran through the city of Babylon; and Cyrus having stationed one part of his army where the river entered the city, and another where he left it, set a third part to work in preparing channels by which he might drain off the water so as to make the river fordable, yet so that the Babylonians did not perceive

* The opposite and contradictory statements of the height and breadth of the wall, may possibly be best reconciled on the supposition that they refer to different periods.—Keith's *Evidence of Prophecy*, (p. 247, seventh Edit.) where the reader may find a much better and fuller account of this event and the prophecies relating to it.

the *design* with which these works were carried on, till it was actually carried into effect. The opportunity which he waited for to accomplish his purpose was afforded him by that day of festivity on which Belshazzar invited his thousand lords, and drank wine out of the sacred vessels, and saw the hand-writing on the wall which declared to him that his kingdom was finished ; on the night of which festival, when the Babylonians were entirely off their guard, Cyrus, suddenly cutting through the bank, drained off the water by the prepared channels, and made the river fordable to his troops, who entered the city by the passage thus prepared for them, and made themselves masters of it before the inhabitants could take any measures for their defence.

The following passages from Jeremiah were written about fifty years before this event took place, and while Babylon was in her full unrivalled glory, “the praise of the whole earth,” as the prophet himself calls her.

“The word that the Lord spake against Babylon *and* against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard ; publish, and conceal not ; say Babylon is taken, Bel is confounded, Merodach* is broken in pieces ; her idols are confounded, her images are broken in pieces. How is the hammer of the whole earth cut asunder and broken ! how is Babylon become a desolation among the nations ! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware : thou art found, and also caught, because thou hast striven against the Lord. A drought is upon her waters ; and they shall be dried up ; for it is the land of graven images, and they are mad upon their idols. Make bright the arrows ; gather the shields : the Lord hath raised up the spirit of the kings of the Medes : for his device is against Babylon, to destroy it ; because it is the vengeance of the Lord, the vengeance of his temple. One post shall run to meet another, and one messenger to meet another,

* Bel, Merodach, and Nebo, were three idol names, whence came the three royal names, Belshazzar, Evil-merodach, and Nebuchadnezzar.

CHAP. VI.

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom ;

2 And over these three presidents ; of whom Daniel was first : that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him ; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom ; but they could find none occasion nor

fault ; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

to shew the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted. The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say ; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus saith the Lord ; Behold, I will plead thy cause, and take vengeance for thee ; and I will dry up her sea, and make her springs dry. In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. "I will bring them down like lambs to the slaughter, like rams with the goats. How is Sheshach taken ! and how is the praise of the whole earth surprised ! how is Babylon become an astonishment among the nations !" (Jer. i. 1, 2, 23, 24, 28 ; and li. 11, 31, 2, 35, 36, 39—41.)

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a *petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore dis-

pleased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto

the king, O king, live for ever.

22 My God hath sent his angels, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of hem, and brake all their bones n pieces or ever they came at he bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, nd languages, that dwell in all he earth; Peace be multiplied unto you.

26 I make a decree, That in

every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

CHAP. IX.

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. *

* "This whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon twenty years." (Jer. xxv. 11.)

"For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform my good ord toward you, in causing you to return to this place." xix. 10.

The subjection of Judah to the king of Babylon, and the

3 ¶ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes :

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments ;

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments :

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day ; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth*

confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him ;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice ; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil : for under the whole heaven hath not 'been done as hath been done upon Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us : yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

captivity of Daniel and others of the nobility, began in the third year of the reign of Jehoiakim, six hundred and six years before Christ ; they were released by Cyrus, and returned to rebuild their city and temple, B. C. five hundred and thirty-six. Their disgrace and punishment, therefore, under the Babylonian yoke was exactly seventy years.

14 Therefore hath the **LORD** watched upon the evil, and brought it upon us: for the **LORD** our God is righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee rénown, as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¶ And whiles I was speaking, and praying, and

confessing my sin and the sin of my people Israel, and presenting my supplication before the **LORD** my God for the holy mountain of my God;

21 Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be

cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary: * and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined

shall be poured upon the desolate.

CHAP. XII.

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. †

* There are two or three different ways in which learned expositors compute the time in showing the fulfilment of this great prophecy, but they all agree in the main part of the interpretation, namely, That the seventy weeks (or four hundred and ninety days) mean four hundred and ninety years; at the close of which period, reckoning from one of the decrees of Artaxerxes, king of Persia, "to restore and to build Jerusalem," Messiah was "cut off, not for himself," but that he might "make reconciliation for iniquity," and "bring in everlasting righteousness." Shortly after which the people of the prince that was to come (the Romans under their emperor Vespasian and his son Titus) destroyed the city and sanctuary. This was about thirty-seven years after the death of Christ.

+ It is hardly necessary to mention that the first words of this twelfth chapter do not relate to any thing in the ninth, but to some period yet to come, called "the time of the end," predicted in the latter verses of the eleventh.

It does not come within the design of these selections, to introduce any other prophecies than those which *present circumstances*

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, shut

up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

9 And he said, Go thy way, Daniel: for the words are

stances visible to all men in a Christian and civilized country, plainly show to be either already fulfilled, or to be receiving their fulfilment progressively, or towards the fulfilment of which, things are now plainly seen to be in the predicted *train*.

But though the first verse of this chapter does not belong to either of these classes, and though it is evident that the former part of it cannot be understood without the knowledge of what precedes it, yet the latter part is *plainly* a passage of the deepest interest to every Christian as being one of those fore-warnings which God has given to his people, who "walk by faith and not by sight," and prepare for "the things which are not seen" before they become "things which *are* seen," of a time, which (though it cannot be said to *appear* to be drawing near) has been of late considered by men of learning, and piety and great scriptural knowledge to be probably at no great distance—a time of "great tribulation, such as was not since the beginning of the world to this time," in which, however, the "people of God," they "that shall be found written in the book, shall be delivered." (See Joel ii. 31, 32; Matt. xxiv. 21; Luke xxi. 36.)

It may be proper to mention that the words "I heard but I understood not," (verse 8), refer, not to the plain promises in the first four verses, but to a mysterious vision related in verses 5—7:

closed up and sealed till the time of the end. | shall understand ; but the wise shall understand.

10 Many shall be purified, and made white, and tried ; but the wicked shall do wickedly : and none of the wicked

13 But go thou thy way till the end be : for thou shalt rest, and stand in thy lot at the end of the days.

E Z R A.

The history in the book of Ezra consists of two entirely distinct parts, embracing two separate periods, distant from each other by nearly sixty years. The first six chapters relate the return of the Jews from their captivity, according to the decree of Cyrus for the rebuilding of the temple, and their various success in the work of restoration up to the sixth year of the reign of Darius, king of Persia, five hundred and fifteen before Christ.

The remaining four chapters begin with the four hundred and fifty-seventh year before Christ, and relate the events in which Ezra himself bore a principal part. It was during the four latter years of the *first* of these periods, that they were encouraged by the prophets Haggai and Zechariah ; the selections from these prophets will therefore be introduced between these two parts of the book of Ezra.

CHAP. I.

NOW in the first year of Cyrus king of Persia, that

mouth of Jeremiah might be fulfilled, * the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his king-

* See note on Daniel ix. 2. That *this* was the time when the seventy years were to terminate, appears strongly from the conspicuous prophecy of Isaiah, announcing this restoration above a hundred years before the captivity *commenced*.

“ Thus saith the Lord, thy Redeemer ”——“ that confirmeth

dom, and *put it also in writing*, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth ; and he hath charged me to build him an house at Jerusalem, which is in Judah.

3 Who is *there* among you of all his people ? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.

6 And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods ;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

11 All the vessels of gold and of silver were five thousand and four hundred. All *these* did Sheshbazzar bring up with *them* of the captivity that were brought up from Babylon unto Jerusalem.

CHAP. II.

NOW these are the children of the province that went up out of the captivity, of those which had been carried away,

the word of his servant, that performeth the counsel of his messengers ; that saith to Jerusalem, Thou shalt be inhabited ; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof." — "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure : even saying to Jerusalem, Thou shalt be built ; and to the temple, Thy foundation shall be laid." (Isa. xliv. 24, 26, 28.) And the very words of Cyrus were, " Let the house be builded " — " and let the foundations thereof be strongly laid." (Ezra vi. 3.)

whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city ;

2 Which came with Zerubbabel :

64 ¶ The whole congregation together was forty and two thousand three hundred and threescore,

65 Besides their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven : and *there were* among them two hundred singing men and singing women.

CHAP. III.

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.

3 And they set the altar upon his bases ; for fear *was* upon them because of the people of those countries : and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening.

4 They kept also the feast

of tabernacles, as *it is* written, and *offered* the daily burnt offerings by number, according to the custom, as the duty of every day required ;

5 And afterwards *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid.

7 They gave money also unto the masons, and to the carpenters ; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem ; and appointed the Levites from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of

Judah, together, to set forward the workmen in the house of God : the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the **LORD**, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the **LORD**, after the ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the **LORD** : because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the **LORD**, because the foundation of the house of the **LORD** was laid.

12 But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice ; and many shouted aloud for joy :

13 So that the people could

not discern the noise of the shout of joy from the noise of the weeping of the people : for the people shouted with a loud shout, and the noise was heard afar off.

CHAP. IV.

NOw when the adversaries* of Judah and Benjamin heard that the children of the captivity builded the temple unto the **LORD** God of Israel ;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you : for we seek your God, as ye do ; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Joshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God ; but we ourselves together will build unto the **LORD** God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the

* These adversaries of Judah and Benjamin were the *Samartians*, who were sprung from those idolatrous nations who were planted in Samaria when the ten tribes were carried captive out of their land, and whose religion was a mixture of that of Jews and heathens. (2 Kings, xvii. 1—6, 24, 41.)

This refusal of the Jews to let them participate in the building and use of the temple, and their consequent endeavours to obstruct the building, was the *beginning* of that enmity which we find was so strong five hundred years afterwards, in the time of our Saviour.

land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.*

CHAP. V.

THEN the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build

this house, and to make up this wall?

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai and his companions the Apharsachites, which were on this side the river, sent unto Darius the king:

7 They sent a letter unto him, wherein was written thus: Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, and said unto them thus. Who commanded you to buiki

* Between the reign of Cyrus and this second Darius, (who was called Darius Hystaspes,) there was a king Artaxerxes, who in consequence of a letter sent to him by the enemies of the Jews, reminding him of the old rebellions of Jehoiakim and Zedekiah against former kings of Babylon, caused the building entirely to cease during his reign, (which lasted but seven months,) and it was not begun again till the second year of Darius, which was the time of that which is related in chapter five.

this house, and to make up these walls ?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar, the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of Cyrus the king of Babylon *the same* king Cyrus made a decree to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made governor ;

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, and laid the

foundation of the house of God which *is* in Jerusalem : and since that time even until now hath it been in building, and *yet* it is not finished.

17 Now therefore, if *it seem* good to the king, let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAP. VI.

THEN Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written :

3 In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid ; the height thereof threescore cubits, and the breadth thereof threescore cubits ;

4 With three rows of great stones, and a row of new timber : and let the expences be given out of the king's house.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar

took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence :

7 Let the work of this house of God alone ; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God : that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail :

10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter

this word, let timber be pulled down from his house, and being set up, let him be hanged thereon ; and let his house be made a dunghill for this.

12 And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree ; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs :

and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem ; as it is written in the book of Moses,

19 And the children of the captivity kept the passover upon the fourteenth *day* of the first month.

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for

their brethren the priests and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the **LORD** God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy : for the **LORD** had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

H A G G A I.

CHAP. I.

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the **LORD** by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2 Thus speaketh the **LORD**

of hosts, saying, This people say, The time is not come, the time that the **LORD**'s house should be built.

3 Then came the word of the **LORD** by Haggai the prophet, saying,

4 Is it time for you, O ye, to dwell in your cieled houses, and this house *lie* waste ?

5 Now therefore thus saith the **LORD** of hosts ; Consider your ways.

A A A

6 Ye have sown much, and bring in little ; ye eat, but ye have not enough ; ye drink, but ye are not filled with drink ; ye clothe you, but there is none warm ; and he that earneth wages earneth wages *to put it into a bag with holes.*

7 ¶ Thus saith the LORD of hosts ; Consider your ways.

8 Go up to the mountains, and bring wood, and build the house ; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, *it came* to little ; and when ye brought *it* home, I did blow upon it. Why ? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, *I am with you,* saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people ; and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

CHAP. II.

In all twenty-three verses.

IN the seventh month, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this house in her first glory ? and how do ye see it now ? *is it not in your eyes* in comparison of it *as nothing* ?

4 Yet now, be strong, O Zerubbabel, saith the LORD ; and be strong, O Joshua, son of Josedech, the high priest ; and be strong, all ye people of the land, saith the LORD, and

work : for I am with you, saith the LORD of hosts :

5 According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you : fear ye not.

6 For thus saith the LORD of hosts ; Yet once, it is a

little while, and I will shake the heavens, and the earth, and the sea, and the dry land ;

7 And I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory, saith the LORD of hosts.*

8 The silver is mine, and

* “The desire of all nations,” here evidently means One that shall *attract the affections* of all nations, One who being “lifted up, will draw all men” † to Zion, and so fulfil the great prophecy, “The mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and *all nations shall flow unto it*, and many people shall go and say, *Come ye, and let us go up to the mountain of the Lord*, to the house of the God of Jacob.”

To have a just view of this remarkable passage of Haggai, we must remember, that the great honour which the Jews expected, (in the hope of which, they who crucified their own Messiah would “compass sea and land to make one proselyte,” ‡) was the conversion of the heathen to *that* worship and service of the God of Israel, which was *established by the law of Moses* ; which of course would have made Jerusalem the centre or point of concourse to which, not only *spiritual* adoration (*this*, indeed, to any extent, the law of Moses would never have effected,) but great *temporal* honours and riches would have poured in from all quarters. We can easily imagine with *what* “glory” their temple would have been “filled,” if Nebuchadnezzar or Cyrus, Alexander or Augustus, had “abolished” the heathen “idols,” § and contributed their magnificence to the sole worship of the God who had “chosen Zion (exclusively) to be an habitation for himself,” and said, “*Here will I dwell, for I have a delight therein;*” and we cannot wonder that the Jews should have been expecting this, since so few were the intimations given in their scriptures of the intended annulling

† John xii. 32.

‡ Matt xxiii. 15.

§ Isa. ii. 18.

the gold is mine, saith the LORD of hosts. the former, saith the LORD of hosts: and in this place will I

9 The glory of this latter house shall be greater than of hosts.

of the ceremonial law, and so numerous the prophecies of the conversion of the heathen expressed in terms calculated to convey the notion that it was to take place while that law remained in force. This “darkness” which was cast over “the law and the prophets” till Christ came to dispel it, was no excuse for their rejection of the “true light” when it *did* “shine,” but that rejection helps us to understand the necessity there was for that darkness, that concealment of the true import of the prophecies until the time should come for their fulfilment. The *reasons* however for that concealment we are not called upon to search out; the *fact* is certain, that the prophecies *were* so expressed as to convey to an uninspired mind the idea, that the heathen nations were *literally* to “go up to the mountain of the Lord, to the house of the God of Jacob,” to “ascribe unto the Lord the honour due unto his name, *to bring presents and come into his courts.*” See especially the first seventeen verses of the sixtieth chapter of Isaiah.

Now the *immediate* object of the prophesying of Haggai, was to encourage them in the rebuilding of the temple, and to prevent their zeal from being damped by its inferiority to the former one; while the *ultimate* and *higher* object was the same with that of all the other prophets, namely, to testify of Jesus. Accordingly, while on the one hand this prophecy was calculated in the highest degree to excite the hopes and ardour of the builders of the house of the Lord, by declaring that the long-promised “glory” which so “many prophets and kings had desired to see” in the days of the first temple, and had not seen, should actually *begin* before *this* temple should be destroyed; on the other hand, it presents to *us* on whom the true light *has* shined, one of the most striking prophecies of the coming of Him, who has proved himself to be both a light to lighten the Gentiles and the glory of his people Israel.

Z E C H A R I A H.

CHAP. I.

In all twenty-one verses.

IN the eighth month, in the second year of Darius, came the word of the **LORD** unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The **LORD** hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the **LORD** of hosts; Turn ye unto me, saith the **LORD** of hosts, and I will turn unto you, saith the **LORD** of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus sayeth the **LORD** of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the **LORD**.

5 Your fathers, where *are*

they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the **LORD** of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the **LORD** unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,*

17 Cry yet, saying, Thus saith the **LORD** of hosts; My cities through prosperity shall yet be spread abroad; and the **LORD** shall yet comfort Zion, and shall yet choose Jerusalem.

* In verses 8—11, a vision is related in which there are several speakers; verse 17 is only a part of the words addressed to Zechariah by "the angel that communed with" him. So verses 10—13 of the next chapter, are part of a message sent to the prophet by "another angel."

CHAP. II.

10 ¶ Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the **LORD**.

11 And many nations shall be joined to the **LORD** in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the **LORD** of hosts hast sent me unto thee.

12 And the **LORD** shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the **LORD**: for he is raised up out of his holy habitation.

CHAP. VI.

9 ¶ And the word of the **LORD** came unto me, saying,

10 Take of *them* of the captivity, even of Heldai, of Tobijah and of Jedaiah, which

are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah:

11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest:

12 And speak unto him, saying, Thus speaketh the **LORD** of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the **LORD**:*

13 Even he shall build the temple of the **LORD**; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne:† and the counsel of peace shall be between them both.

15 And they *that are* far off shall come and build in the temple of the **LORD**,‡ and ye shall know that the **LORD** of

* See note at Isaiah xxviii. 16.

† This verse seems to point out one part of what is meant by Christ's being "a priest after the *order of Melchisedec*"; since Melchizedek was the only person, before Christ, who was by divine appointment both priest and king. Heb. vii. 1. And thus, those who shall be "conformed to the image" of Christ, shall be "*kings and priests* unto God and his Father." St. Peter says, they are even now "*a royal priesthood.*" Rom. viii. 29; Rev. i. 6; 1 Peter ii. 9.

‡ These words, "*They that are far off shall come and build in the temple of the Lord,*" present a most remarkable instance of that way of expressing the conversion of the heathen world noticed

hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the **LORD** your God.

CHAP. VIII.

AGAIN the word of the **LORD** of hosts came *to me*, saying,

2 Thus saith the **LORD** of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the **LORD**; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth: and the mountain of the **LORD** of hosts the holy mountain.

4 Thus saith the **LORD** of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every

man with his staff in his hand for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the **LORD** of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the **LORD** of hosts.

7 Thus saith the **LORD** of hosts; Behold, I will save my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel;

at Haggai ii. 7. It would seem that such expressions were peculiarly chosen at *this* time, in order to revive the interest and attachment of the Jews toward their temple and religion after their long exile. But it should also be observed, that as this is a passage peculiarly calculated to impress the idea that the heathen would be converted while the ceremonial law continued in force, so, on the other hand, at the thirteenth verse is given one of the most remarkable intimations of the *annulling* of that law; "*crowns*" are set upon the head of the high priest, and then it is said, *Behold* (that is, "Here is a representation of") "*the man whose name is The BRANCH*," (which, they might have known from Isaiah, was to "grow up out of" "*the roots of Jesse*;" and therefore that "*his place*" was the tribe of *Judah*, not of *Levi*,) "*and he shall be a priest upon his throne.*" See note on Psalm cx.

so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour: and love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God *is* with you.

CHAP IX.

In all seventeen verses.

9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea *even* to sea, and from the river *even* to the ends of the earth.*

* With this verse should be compared Psalm xlvi. 9, 10; Isa. ii. 4; Hosea i. 7; Haggai ii. 9, latter part; and Psalm lxxii. 8.

11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

12 ¶ Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: * and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

16 And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

CHAP. X.

In all twelve verses.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

7 And *they of Ephraim* shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assy-

* See page 171, eighteenth line. "Thy sons, O Greece," in the preceding verse, is evidently a term for the Gentiles *generally*; but perhaps with peculiar reference to that "*wisdom of this world*" of which *Greece* was the great source and nursery, and over which "the preaching of the cross" so gloriously prevailed. See 1 Cor. i. 18—27.

ria ; and I will bring them into the land of Gilead and Lebanon ; and *place* shall not be found for them.

CHAP. XI.

In all seventeen verses.

12 And I said unto them, If ye think good, give *me* my price ; and if not, forbear. So they weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it unto the potter : a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.*

CHAP. XII.

In all fourteen verses.

8 In that day shall the LORD defend the inhabitants of Jerusalem ; and he that is feeble among them at that day shall be as David ; and the house of David *shall be* as God, as the angel of the LORD before them.

9 ¶ And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications : and they shall look

* This and the remaining chapters of Zechariah, though some of the most obscure in the whole Bible, nevertheless are in *some* places so illuminated by the Gospel history that their agreement with that history plainly proves them to have proceeded from Him who knows and governs all things ; though they “shine” in such “a dark place,” that we may compare them (as we might *many* places in the prophets) to those planets “in the firmament of “the heaven” which, though they “give light upon the earth” by *reflecting* it from the *sun* (as the prophets do from the gospel) yet tell us *very little* about *themselves*, except—“The hand that made us is *divine*.”

These bright *spots* therefore, as we may call them, are here introduced without any attempt to show their connexion with that obscurity which surrounds them ; because the light which they *reflect*, and the confirmation which they bring to the great truth, that To Christ “give all the prophets witness,” is sufficiently plain, *whatever* the context may be, and this is the only purpose they are *here* designed to answer.

upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

CHAP. XIII.

In all nine verses.

IN that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

7 ¶ Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts : smite the

shepherd, and the sheep shall be scattered : and I will turn mine hand upon the little ones.

CHAP. XIV.

In all twenty-one verses.

8 And it shall be in that day, *that* living waters shall go out from Jerusalem ; half of them toward the former sea, and half of them toward the hinder sea : in summer and in winter shall it be.

9 And the LORD shall be king over all the earth : in that day shall there be one LORD, and his name one.

E Z R A.

PART II.

CHAP. VII.

NOW after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah.*

6 This Ezra went up from Babylon ; and he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given : and the king grant-

ed him all his request, according to the hand of the LORD his God upon him.

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which

* Ezra's genealogy is here carried up to Aaron : through twelve more intermediate generations, of which the two last are Phinehas and Eleazar.

was in the seventh year of the king.

9 For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra, the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem,

16 And all the silver and

gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 Whatsoever is command-

ed by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 ¶ Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem:

28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me.

CHAP. VIII.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents these days.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken to the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

23 So we fasted and besought our God for this: and he was intreated of us.

31 ¶ Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar, the son of Phinehas:

and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number and by weigh of every one: and all the weight was written at that time.

35 Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats, for a sin offering: all this was a burnt offering unto the LORD.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

CHAP. IX.

NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the land, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those

lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, fell upon my knees, and spread out my hands unto the Lord my God,

6 And said, O my God, I am ashamed and blush to bring up my face to thee, my God, for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

7 Since the days of our fathers have we been in a great trespass unto this day; and our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword to captivity, and to a spoil, and to confusion of face, it is this day.

8 And now for a little space grace hath been shewed in the LORD our God, to leave a remnant to escape, and give us a nail in his holy place.

that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen ; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this ? for we have forsaken thy commandments,

11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever : that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us such deliverance as this ;

14 Should we again break thy commandments, and join

in affinity with the people of these abominations ? wouldest not thou be angry with us till thou hadst consumed us, so that *there should be* no remnant nor escaping ?

15 O LORD God of Israel, thou *art* righteous : for we remain yet escaped, as *it is* this day : behold, we *are* before thee in our trespasses : for we cannot stand before thee because of this.

CHAP. X.

NOW when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children : for the people wept very sore.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land : yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God ; and let it be done according to the law.

4 Arise ; for this matter *belongeth* unto thee : we also will

be with thee : be of good courage, and do it.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib : and *when* he came thither, he did eat no bread, nor drink water : for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem ;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated

from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month and the twentieth day of the month ; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

11 Now therefore make confession unto the LORD God your fathers, and do his pleasure : and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

NEHEMIAH.

CHAP. I.

THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chislev, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and certain men of Judah ; and I asked them concerning the Jews that

had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach : the wall of Jerusalem also is broken down, and the gates thereof are burnt with fire.

4 ¶ And it came to pass when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments :

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee : both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandest thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If ye transgress, I will scatter you abroad among the nations:*

9 But if ye turn unto me, and keep my commandments, and do them ; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these are thy servants and thy people, whom

thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name : and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

CHAP. II.

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that wine was* before him : and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou *art* not sick ? this is nothing *else* but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever : why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire ?

4 Then the king said unto me, For what dost thou make request ? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in

thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me: and I set him a time.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men

with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was no* place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, let us build up the wall of Jerusalem, that we be no more reproached.

18 Then I told them of the hand of my God which *were* good upon me; as also the king's swords that he had spoke unto me. And they said, Let us rise up and build. So they

strengthened their hands for this good work.

he that sounded the trumpet was by me.

CHAP. IV.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth,

8 And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeous; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18 For the builders, every one had his sword girded by his side, and so builded. And

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

CHAP. VI.

15 ¶ So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

CHAP. VIII.

AND all the people gathered themselves together as one man into the street that was before the water gate ; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the **LORD** had commanded to Israel.

2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand ; and the ears of all the people were attentive unto the book of the law.

4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose ;

5 And Ezra opened the book in the sight of all the people ; (for he was above all the people;) and when he opened it, all the people stood up :

6 And Ezra blessed the **LORD**, the great God. And all the people answered Amen, Amen, with lifting up their hands : and they bowed their heads, and worshipped the **LORD** with their faces to the ground.

7 Also Jeshua, and Bani,* and the Levites, caused the people to understand the law : and the people stood in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

9 ¶ And Nehemiah, which is the Tirshatha,† and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the **LORD** your God ; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared : for this day is holy unto our **LORD** : neither be ye sorry ; for the joy of the **LORD** is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy ; neither be ye grieved.

12 And all the people went their way to eat and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe.

* Here follows eleven more names.

† Or Governor.

even to understand the words of the law.

14 And they found written in the law which the **LORD** had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a solemn as-

sembly, according unto the manner.

CHAP. IX.

NOW in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the **LORD** their God one fourth part of the day; and *another* fourth part they confessed, and worshipped the **LORD** their God.

4 ¶ Then stood up upon the stairs, of the Levites, Jeshua, and Bani,* and cried with a loud voice unto the **LORD** their God.

5 Then the Levites said, Stand up *and* bless the **LORD** your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, *even* thou, art **LORD** alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

* And six more; so in the next verse eight of the chief of the Levites are mentioned as the speakers.

. 7 Thou *art* the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Gergashites, to give *it*, *I say*, to his seed, and hast performed thy words; for thou *art* righteous:

9 And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea;

10 And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as *it is* this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments,

and true laws, good statutes and commandments:

14 And madest known unto them thy holy sabbath, and commandest their precepts, statutes, and laws, by the hand of Moses, thy servant:

15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness and forsookest them not.

18 Yea, when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar and the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy good spirit to instruct them, and withheldst not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their clothes waxed not old, and their feet swelled not.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they were disobedient, and rebelled against

thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore thou delivereddest them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened the neck, and would not hear.

30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And it yieldeth much increase unto the kings whom

thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we make a sure *covenant*, and write *it*; and our princes, Levites, and priests, seal *unto* it.

CHAP. X.

NOw those that sealed *were*, Nehemiah, the Tirshatha, the son of Hachalia.*

28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day, and that we would leave the

* Verses 2—27 are merely a list of the names of them that sealed.

seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God :

37 And *that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God ; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes ; and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers ; and we will not forsake the house of our God.*

* About ten or eleven years after this, Nehemiah obtained leave from Artaxerxes to pay a second visit to Jerusalem ; when he found that there was need of a fresh reformation with respect to each of the three duties to which they had so solemnly engaged themselves, namely, not to intermarry with the people of the land, to allow no commercial dealings on the sabbath day, and to contribute the due portion of their goods and fruits for the temple and service of God.

One act of his pious zeal in this second reformation led to consequences which brought the enmity between the Jews and the Samaritans to its greatest height. "He turned out Manasseh, the son or grandson of the high priest, for marrying the daughter of Samballat, the Horonite ;" (concerning whom see chap. ii. 10, 11;) "and Samballat procured a grant from the king of Persia, to build on mount Gerizim, near Samaria, a temple like that at Jerusalem, and to make Manasseh, his son-in-law, the high priest of it."* This temple was the resort of such Jews as by any lawless conduct had excluded themselves from their own, and thus not only became an encouragement

* Watts's Scrip. Hist. chap. xix. sect. 1. qu. 18, 19.

to disorder and contempt of the religious observances required by the law, (which *alone* would have greatly tended to increase the enmity between the Jews and the Samaritans,) but also threatened the overthrow of the great temporal “promise” to which *they* “hoped to come,” since if once the idea obtained credit that offerings and sacrifices could be acceptable to God in *any* other place except Jerusalem, there was no saying where the principal scene of worship might be established: or to what extent such temples might be multiplied.

Now *this* cause of hatred was of a nature peculiarly calculated to *continue*; as being inseparably connected with an *expectation*, which of course would become the more exciting as the time drew on in which they hoped to see its fulfilment; and as this was the very time (for so far they could *rightly* interpret their prophecies) when the true Messiah *did* appear, (though “when they saw him, there was no beauty that *they* should desire him,”) it is no wonder that even to that day “the Jews had no dealings with the Samaritans;” and this principal cause of the enmity is seen in another part of the short conversation here alluded to, between Christ and the woman of Samaria; it appears in the first words she said to him as soon as she “perceived” that he was a “prophet,” “Our fathers worshipped in *this* mountain; and ye say, that in *Jerusalem* is the place where men ought to worship.”

And here we shou'd observe, that this long and ever-fresh annoyance was entirely caused by their own disobedience to God's strict commandment of not intermarrying with the surrounding nations, and presents a striking instance of the unchangeable nature of the denunciations of their Scriptures, in the fulfilment of these words of Joshua: “If ye do in any wise go back, and cleave unto the remnant of these nations”—“and shall make marriages with them”—“know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you and scourges in your sides, and *thorns in your eyes*.” Perhaps this last expression was never so fully illustrated as when the rival temple was built upon mount Gerizim.

M A L A C H I.

Though there are differences of opinion as to the *exact* time in which Malachi prophesied, it is certain that it was either during or very soon after the government of Nehemiah; and accordingly we find a peculiar character in his prophecies adapted to and connected with his commission to rebuke the priests and people for one of the three things which chiefly required Nehemiah's correction, namely, the withholding the due offerings from the house of God.*

The double purpose of the prophesying of Haggai and Zechariah, was to testify of Jesus, and to encourage the poor exiles just returned to their ruined city in their work of restoration; the double purpose of that of Malachi was to testify of Jesus, and to rebuke the ungrateful and incorrigible Jews for dishonouring, by neglect and selfish indifference, and by blemished and polluted offerings, that very temple which was so inseparably connected with their own brightest hopes, and which their fathers, under the encouraging promises of God (and in fulfilment of his more *ancient* promises) had so lately raised from those ruins which spoke the awful sureness of his threats. Accordingly, even the evangelical prophecies (chap. i. 11, chap. ii. 1, 2, 3) concerning **HIM** who was "*to be the glory of his people Israel,*" as well as "*a light to lighten the Gentiles,*" are, in fact, also *denunciations* against the Jewish priests, the Jewish temple, the Jewish worship, and the Jewish *hopes*.

* "He also rebuked them for marrying strangers, and on some other subjects, in chap. ii.

CHAP. I.

In all fourteen verses.

THE burden of the word of the **LORD** to Israel by Malachi.

6 ¶ A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the **LORD** of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the **LORD** is contemptible.

8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto

thy governor; will he be pleased with thee, or accept thy person? saith the **LORD** of hosts.

10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the **LORD** of hosts, neither will I accept an offering at your hand.

11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the **LORD** of hosts.

CHAP. III.

BEHOLD, I will send my messenger, and he shall prepare the way before me:

* This is perhaps the very plainest prediction of the nulling of the ceremonial law, and the "changing" of the "customs which Moses delivered," (and which the Jews "delighted in," as promising so much glory to their nation,) to be found in all their prophets. What, in fact, is this passage from the middle of the tenth verse, "I have no pleasure in you," to the word "offering" in the eleventh, but exactly what Christ said to the woman of Samaria, "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father,—the hour cometh when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him?"

† "This (John the Baptist) is he of whom it is written, Behold, I send my messenger before thy face which shall prepare thy way before thee." Matt. xi. 10.

and the **LORD**, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in ; behold, he shall come, saith the **LORD** of hosts.

2 But who may abide the day of his coming ? and who shall stand when he appeareth ? for he *is* like a refiner's fire, and like fuller's sope :

3 And he shall sit as a re-

finer and purifier of silver : and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the **LORD** an offering in righteousness.*

4 Then shall the offering of Judah and Jerusalem be pleasant unto the **LORD**, as in the days of old, and as in former years.†

5 And I will come near to

* The remarks, which it appeared necessary to make on this important prophecy, involved so much consideration of other parts of scripture, (which seemed, however, not only to bear on the present passage, but also to be subservient to the general design of this work as an introduction to the study of the New Testament,) that it was thought better to *place them at the end*, than to interrupt, by several pages, the short remainder of the text.

† On a first view of these words, the question may arise, *What* days of old, *what* former years can here be meant ? when was there any time, before the coming of Christ, when the religion and morals of Judah and Jerusalem were in such a happy and spiritual condition as to be worthy to be held up as an example of the blessed times here predicted ? But this difficulty vanishes by considering that the term "*pleasant unto the Lord*," may be used merely in the sense of being the peculiar *choice* of the Lord ; thus in Isa. v. 7, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his *pleasant* plant ; and he looked for judgment, but behold oppression," where the term "*pleasant*" *can* mean nothing more than *chosen*. The present passage therefore may signify that Jerusalem shall again be as she was "*in former years*," the place peculiarly chosen by the **LORD** "*to place his name there*:"— but that she *shall be really, spiritually, and permanently* what in days of old she was typically, carnally,* and temporally ; and

* Heb. vii. 16, and ix. 10.

you to judgment ; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger from *his right*, and fear not me, saith the LORD of hosts.

6 For I am the LORD, I change not ; therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return ?

8 ¶ Will a man rob God ? Yet ye have robbed me. But ye say, Wherein have we robbed thee ? In tithes and offerings.

9 Ye are cursed with a curse : for ye have robbed me, even this whole nation.

10 Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*.

11 And I will rebuke the devourer for your sakes, and he

shall not destroy the fruits of your ground ; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed : for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee ?

14 Ye have said, It is vain to serve God : and what profit is it that we have kept his ordinance, and that we walked mournfully before the LORD of hosts ?

15 And now we call ourselves proud happy ; yea, they work wickedness are set up ; yea, *they that tempt God* are even delivered.

16 ¶ Then they that feared the LORD spake often one to another : and the LORD heard it, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine saith the LORD of hosts, that day when I make up my jewels : and I will spare them as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous

in this sense, the passage only agrees with what we have seen to be the unanimous declaration of almost all the prophets.

and the wicked, between him that serveth God, and him that serveth him not.

CHAP. IV.

FOR, behold, the day cometh, that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble ; and the day that cometh shall burn them up, saith the **LORD** of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that fear my name shall the Sun of righteousness arise with healing in his wings : and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked ; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the **LORD of hosts.**

4 ¶ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

5 ¶ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the **LORD :**

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come, and smite the earth with a curse.

NOTE ON MALACHI III. 1—3.

It appears from the whole of the first and second chapters as well as from what follows in verses 5—9 of this chapter, that these words, “The Lord whom ye seek”—“the messenger of the covenant whom ye delight in,” are addressed to those whom the prophet is *severely rebuking*; and therefore, (although they are unquestionably spoken of the true Messiah,) that they are not designed to express any *approbation* of the persons described as seeking him, and delighting in him, but, on the contrary, a degree of *contempt* and *scorn* at those selfish, earthly, and mistaken views regarding Him, which “the day of his coming” would turn to confusion and disappointment;* for that the effect of his coming would be to purge his church of all such dross and corruption, and to “purify unto himself a peculiar people, zealous of good works,” and worshipping God with a pure spiritual and sanctifying worship ; and that very few, comparatively, would

* See the passage exactly to this effect, Amos v. 18 to 24 inclusive.

“abide” the trials by which “the spirit of judgment and the spirit of burning”* would separate his true spiritual people as pure metal from the dross, separate the “gold, silver, precious stones,” from the “wood, hay, stubble,” which would not “abide the day of his coming,” could not sustain the “refiner’s fire”—“the fiery trial that was to try them.”†

The words from 1 Cor. iii. 12, “gold, silver, precious stones,” &c. have been often interpreted to signify good and bad *doctrines*;‡ which being at variance with this application of them to the *members* of the christian church, it becomes necessary to beg the reader’s attention to the whole passage, which (if the present interpretation be the right one,) both serves to illustrate this prophecy of Malachi and *receives light from it*.

There had been “envying and strife” among the Corinthian regarding the preachers by whom they had been converted: one saying, “I am of Paul; another, I am of Apollos.” The apostle, rebuking them for this, says, “Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither is he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one. *and every man shall receive his own reward according to his own labour. For we are labourers together with God; ye are God’s husbandry, (ye are) God’s ouilding.*” (Here the apostle introduces a different *figure*, but evidently continues speaking of the *very same “labour*,” namely, that of the preachers of the gospel: only instead of making them the husbandmen, and their hearers the “husbandry,” (or produce of the husbandman’s labour,) he makes them the *builders*, and *their hearers the building*; and continues thus,) “As a wise master-builder. I have laid the foundation, (I have *begun* a christian church &

* Compare Isa. iv. 4, with these words of St. Peter, “The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel God?” &c. 1 Pet. iv. 17, 18. † 1 Pet. iv. 12.

‡ See the notes on this passage in the Family Bible of D’Oyly and Mar-

Corinth,) and another buildeth thereon, but let every man take heed how he buildeth thereupon ; for other foundation can no man lay, than that is laid, which is Jesus Christ." Here is evidently the simple and usual figure (used, as we have seen, long before by the prophets*) of "an holy *temple* unto the Lord," signifying the church, or people of God ; the members of the church being the materials of which the temple is built. Thus Peter, "Ye also as lively stones are built up a spiritual house." Of this temple Christ alone is the foundation ; if any man preach any *other* "name whereby we must be saved" than that of "Jesus, the Son of God, who was delivered for our offences," he is not building on the only true foundation ; therefore "let every man take heed *how* he buildeth"—by what doctrine he attempts to build up the church of God—for here are *three* things to be distinguished, first, the *builders*, or preachers ; secondly, the *act* and *means* of building ; that is, the preaching the true doctrine of Christ ; thirdly, *that which is built*, namely, *the church of Christ*, the members of which "are built up a spiritual house, an holy temple."—"Now if any man," (the apostle continues) "build upon this foundation," (the words "upon this foundation," seem here to *imply* that he is preaching the true doctrine)—"if any man, upon this foundation, build" (or add to the church) "gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire ; for the fire shall try every man's work of what sort it is." The "gold, silver, precious stones," &c., are the various materials added to the temple by the builders, that is, (if this interpretation be the right one,) the *various members added to the church* by the preachers, or gospel labourers ; and "every man's work" (those members which every gospel-labourer has added to the church) "shall be made manifest ; for the day shall declare it ;" (the *day*, in opposition to the "*night*," (or darkness before the coming of Christ;) Rom. xiii. 12 ; or perhaps, in reference to these very words of Malachi, "Who

* Isa. xxviii. 16 ; and Zech. vi. 12, 13.

may abide the *day of his coming*"—"for he is like a refiner's fire") the day shall declare it, because it shall be revealed by fire," &c. "If any man's work abide, which he hath built thereupon, he shall receive a reward;" that is, if the member or members which any preacher of the gospel has added to the church, *abide the day* of trial, and "endure to the end," he (the preacher) shall receive the reward of them "that turn many" (or few, as the case may be) "to righteousness;" "If any man's work shall be burned," if those whom he has added to the church shall not stand "the fiery trial," but fall away, "*he shall suffer loss*," he shall lose so much of his share in the peculiar glory of them that turn many to righteousness, "but he himself shall be saved,* yet so as by fire;" yet he shall be tried by the same "fiery trial," and must, therefore, "take heed to himself as well as to his "doctrine," since neither preachers nor hearers shall be saved without the purification of the Spirit of him who "is like a refiner's fire" and is "a cerner of the thoughts and intents of the heart."

That the apostle *keeps* to the same figure with the same signification (*ye are God's building*) throughout the passage, is evident from the concluding words, "Know ye not that *ye are the temple* of God, and that the Spirit of God dwelleth in you? if any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

To return now to the prophet: there is one part of the verse which we have not yet considered with the distinctness demands, and a particular attention to which may perhaps still further show the probability, that the apostle had the words of Malachi in his thoughts when he wrote the passage we have been examining.

We have now to consider what particular event seems to be pointed to in these words—"The Lord whom ye seek shall suddenly come to his temple." This certainly seems to point to some one *distinct event*, and that an event which should

* *Himself saved*," in opposition to his "work," which was "burned." What, therefore, can his "work" mean, but the unstable members he brought into the church?

actually begin and establish that new state of things spoken of in the second and third verses. Since this state of things is called "*the day of his coming.*" (his coming to his *temple*,) and this is (in a word) the *gospel dispensation*, the present mediatorial kingdom of Christ, which succeeded the Mosaic dispensation, and is the fulfilment of the promised *covenant*—"I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more." (Heb. x. 16; Jer. xxxi. 33.) If this then be a right statement, the *LORD's suddenly coming to his temple* cannot mean any thing that happened before the death and resurrection of Christ, since it was not till *after* these events that the gospel dispensation was established, these being the very events which were necessary *in order* to its establishment. One principal feature in the gospel dispensation, (pointed to in the words, "he shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness,) is the spiritual worship *in place of the ceremonial*, but we know that the ceremonial law was not "*disannulled*" till the death of Christ, since almost the last act of his life was the observance of a ceremonial ordinance, (that of the passover,) to which his own death, being the anti-type, was to put an end. But the gospel dispensation was not established even at the *resurrection* of Christ. It did not begin fully and effectually till an event which remarkably corresponds with the words of the prophet, "The *Lord*"—"shall suddenly come to his temple." The true temple of God is his *people*; and we know that Zechariah, the last prophet before Malachi, spoke of *this temple* when he said, "The man whose name is the Branch,"—"even he shall *build the temple of the Lord.*" To *this temple*, then, "the *LORD*" did "suddenly come," in a manner and a degree decidedly different from any previous visit to it, when the *Holy Ghost descended on the day of Pentecost*, he then came, in a new and special manner, to "make his abode with" his people, to make them his "*habitation through the Spirit.*" Accordingly, David, speaking of this very time, (as we know from St. Paul,) says, "Thou hast ascended on high"—"thou hast

received gifts for men,"—"that the Lord God might dwell among them." For these words "imply, not only that he shall be in the midst of them, as by the ark, the symbol of the presence, or by the light in the ancient temple, but that they shall themselves become *the temples of the Holy Ghost, or habitation of God through the Spirit.*"* And that "the coming of the Holy Ghost," is (in the strictest truth) Christ's *coming to make his abode* with his people—Jehovah's coming to his true temple, is evident from this, that the remarkable words, "we will come unto him and make our abode with him," are in answer to Judas, not Iscariot, asking him, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"

But we must now examine whether this interpretation will agree with the *title* or *character* which the prophecy gives to the **LORD**, whose coming it speaks of; "The **LORD** whom ye seek; *the Messenger of the covenant whom ye delight in;*" that is, whether the coming of Christ *in the Spirit*, on the day of Pentecost, was the **LORD**'s coming in *that character* in which the *carnal minded persons* whom the prophet is rebuking sought him and delighted in him; and which is expressed in the title of "*the messenger of the covenant.*"

Now it is evident, that the character (or office) of their expected Messiah, in which these persons "*delighted,*" was which is expressed in such prophecies as these; "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. All kings shall fall down before him, all nations shall serve him." That character, in short, in which he was to fulfil all those triumphant prophecies of the Messiah's victory and Zion's glory, which have formed so much the principal subject of the preceding pages, that it is quite unnecessary to select examples.

And it is *no less* evident, that this victorious work of the Messiah, ("*the glory that should follow*" his sufferings,) most di-

* Deaktry's Sermons. Sermon xvii. p. 368.

tinctly and decidedly *began* on that day, when “the glorious company of the apostles” were “endued with power from on high” to be his “witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth;” being suddenly furnished with a tongue for “every nation under heaven.”

It is plain, therefore, that though the Jews whom the prophet was rebuking, little *understood* that character of the Messiah, in which he was to fulfil the prophecies relating to the conversion of the heathen, yet *that* was, in fact, both the character in which they “delighted,” and also that in which he suddenly came to his church on the day of Pentecost.

And that this was also the character which is chiefly meant by the title of “*the Messenger of the covenant*,” appears, first, from the words of Genesis xvii. 4, 5, “Behold my covenant is with thee, and thou shalt be a *father of many nations*. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee;” which promise we know from St. Paul* was fulfilled by the Gentile nations becoming children of Abraham by faith in Christ;) and again, from these passages of Isaiah: “I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a *covenant of the people, for a light of the Gentiles*.” (xlvi. 6.) “Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a *covenant of the people*, to establish the earth, to cause to inherit the desolate heritages, that thou mayest say to the prisoners, Go forth.” (xlix. 8, 9.) “I will make an *everlasting covenant* with you, even the sure mercies of David. Behold I have given him for a witness unto the people; a leader and commander to the people: Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall come unto thee because of the Lord thy God, and for the Holiness of Israel: for he hath glorified thee.” (lv. 3—5.) Surely it is in these passages that we perceive “the Messenger of the

* Rom. iv. 16, with Gal. iii. 17.

covenant whom" *they "delighted in;"* though they understood as little of the *nature* of "the covenant" as they did the kind of victory which the "Messenger" of it was to obtain over the heathen world.

It is important to remember (in order to understand the agreement between some passages of scripture and others) that though this "everlasting covenant," by which "all families on the earth were to be blessed," was *established with Abraham*, yet that dispensation by which it is now receiving its fulfilment is called "*a new covenant,*" because in fulfilment of the promise to Abraham, a covenant was *first* made (by Moses, mediator) with the people of Israel when the *law* was given on mount Sinai, shortly after they were brought out of Egypt (Exod. xix. 4—8, and xxiv. 3—8;) and "if there had been law given which could have given life," (or, in other words, when sinful man would have perfectly loved and obeyed,) there would have been no need of any *new covenant*: Israel would have been fully blessed, and other nations, receiving the same law and joining themselves in the same covenant, would have shared in the same blessedness; but the law and its covenant "could not do" "*in that it was weak, through the flesh,*" (through the corruption of man,) and *therefore* God sent "his own Son" to establish *another covenant*, or, as it might be called, another "of fulfilling his covenant with Abraham"; and one who knew would *succeed*; for the former one, though he grieved long trial, and thus showed to his creatures the necessity of the case before he revealed the awful mystery of his Son in man's redemption; yet he knew it would *not succeed*. He showed us the *trial* of it, that it might be "*our schoolmaster to bring us to Christ, that we might be*" (thankful to be) "*justified by faith, and sanctified by his Spirit;*" when, then, "*the fulness of time was come, God sent forth his Son*" "*the mediator of a better covenant,*" even of that covenant of which he thus spoke by his prophet Jeremiah: "*Behold the days come, saith the Lord, that I will make a covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers*

the day that I took them by the hand to bring them out of the land of Egypt," &c. (See Jer. xxxi. 31—34.) The gospel covenant therefore, was "*now*" in respect to *that* covenant which was made at mount Sinai, though it was only the "*performing the oath which he sware to Abraham.*" (Luke i. 72, &c.)

It yet remains to consider whether the foregoing interpretation of the words, "The Lord whom ye seek shall suddenly come to his temple," be supported or opposed by their connexion with those which immediately precede them: "Behold I will send my messenger, and he shall prepare the way before me."

Now there seems to be a plain connexion between the *messenger preparing the way*, and "*the Lord's coming to his temple;*" the *way* seems clearly to mean the *way to the temple* which the Lord was coming; but we know that the *preparing the way*, is to be understood in a *spiritual* sense, namely, of John's "*turning the disobedient to the wisdom of the just, to make ready a people prepared for the Lord:*" surely, then, it affords us additional reason to believe that the *coming to the temple*, is also to be understood in the spiritual sense, of the Lord's coming to *that* temple, the way to which was us prepared by John's "*preaching the baptism of repentance.*"

And this is greatly confirmed by the words which ouraviour used, when, shortly before his ascension, he promised the descent of the Holy Ghost upon his apostles, compared with those (related by each of the four evangelists) in which John announced the coming of Him whose way he was sent to prepare.

We find, in the first chapter of Acts, that Jesus "*being assembled together with his apostles, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me;*" and then immediately adds, "*for John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence.*" It is evident from these words, that it was not till the event

here promised, (which we know was that which took place when they were assembled on the day of Pentecost,) that Jesus “*baptized*” his apostles “*with the Holy Ghost.*” (We are told indeed as much by St. John vii. 39 : “*The Holy Ghost was not yet given, because that Jesus was not yet glorified.*”) It was not, therefore, till the sudden coming of the Holy Ghost on the day of Pentecost, that the Lord appeared in that particular character in which his “*messenger,*” from the first, announced him : “*I indeed baptize you with water; but one mightier than I cometh;*”—“*He shall baptize you with the Holy Ghost and with fire.*”

The searching for the true import of so remarkable a passage of gospel prophecy, appeared to be an object of sufficient importance to justify (or rather to demand) the stating at so much length, the reasons which induce the writer to believe, that Lord’s coming to his temple, is not to be understood of a visit of Christ, in the days of his humiliation, to that temple which was so soon to be destroyed, and which the prophet just before declared* would *cease* from being *exclusively* the place where incense should be offered to the Lord of hosts; but of his coming in the Spirit (and in a manner in which his character was much more plainly manifested than it was in any of those visits) to *that* temple over which he still presides, as “*High Priest over the house of God,*” and as a “*Ruler and purifier of silver,*” purifying the true worshippers, that they may offer unto the Lord an offering in righteousness.—that temple in which he has promised to dwell “*even until the end of the world.*”

According to this interpretation, the prophet who closes his goodly train, by whom it pleased God to foreshow, during many ages, the coming of the Redeemer’s kingdom, has the office of announcing the great event, by which that blessed dispensation was completed and established;—an event of transcendent importance to every member of the church.

* Chap. i. 11.

Christ, and holding so very conspicuous a place among the dealings of God with man, (being, in effect, the actual commencement of the great salvation promised from the beginning,) that it would seem very unlike what we know of the nature and design of prophecy, if it were not distinctly pointed to; and where else is it *so* pointed to, (that is, pointed to in such a manner as to mark the *actual first coming* of the Holy Ghost?) if it be not in this passage of Malachi?

THE END.

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